CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 51.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 19, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

ORIGIN OF THE DOCTRINE OF THE TRINITY.

[From Burnap's Expository Lectures.]

I have reserved but a small space for that part of my present lecture which was to explain the manner in which the doctrine of the Trinity was introduced into the world. We have seen that it was not contained in the Bible, and yet it was drawn from the Bible by the Christian Church, in the course of ages, although the Catholic Church of the present day does not pretend to found it on the Bible, but confesses that it rests on the authority of tradition.

The first cause that led to it, was the fact that Christianity gradually passed out of the hands of the Jews, or of converts from Judaism, into the hands of the Gentiles, that is, converted Pagans. The Jews always maintained, and have done so in all ages, to the present hour, the strictest ideas of the divine Unity; and the Trinity is, at the present moment, the greatest difficulty in the way of converting the Jews. They understood the Messianic and Oriential epithets, derived from the Jewish Theocracy, which were apolied to their Messiah, and interpreted them as they ought to be interpreted, of his official character, and not of his metaphysical nature. They had read in their Psalms such language as this, applied to David, whom they knew to be nothing more than a temporal king: "Then thou spakest in vision to thy holy one, and saidst, I have laid help on one that is mighty; I have exalted one chosen out of the people. I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him. I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, *Thou art my Father*, my God, and the Rock of my salvation." "Also I will make him *my first-born*, higher than the kings of the earth." Here David is called God's *first-born*, and he is represented as calling God *his Father*. Here too, then, by implication, all kings, on account of their dignity are called sons of God.—Much more should the Messiah be so called, on account of his expected elevation above all.—No doctrine of a Trinity, then, could possibly have grown up among the converts to Christianity from Judaism. But soon the great body of the Church was Pagan in its origin, who had been educated in Pagan Ideas of God, and who had been accustomed to consider Jupiter, their supreme god, as a derived being, the son of Saturn. There was, then, in their hereditary conceptions of Deity nothing of that pure spirituality, and none of that unique and unrivalled supremacy, with which the Jews regarded their Jehovah, whose very name, in reading their Scriptures, they did not dare to pronounce. They began therefore to intrepret the epithet, "Son of God," of the *nature*, instead of the *office* of Jesus. If he was the Son of God, then by nature he must have the same *attributes* with his Father, and of course be God, and by the most unaccountable process that the human mind has ever exhibited, "Son of God" became converted into "God the Son," in contradistinction to God the Father.

Another circumstance, which contributed to the deification of Christ, was that the prophetic power which rested upon him is called by John "the Word." Word, in Greek, signifies both reason and speech, and by the strangest fancy, they conceived, as Christ was the Son of God, and was therefore a derived being, that he was God's reason before he was generated, and he was God's speech afterward; and that he began to exist in personal form when God said, "Let there be light, and there was light." The Greek philosophy which then predominated all over the civilized world, had no little influence in forming the doctrine of the Trinity. Plato, who was the highest authority in philosophical speculation at that period, had broached some speculations as to the divine nature, which approached, in some measure, the early theory of the Trinity.

Another circumstance, which made the early Christians more readily fall into these heathen speculations concerning the nature of Christ, was their desire to counteract the opprobrium of following a crucified Master. "The cross of Christ was to the Jews a stumbling-block, and to the Greeks, foolishness." The Christians were not unwilling to favor a hypothesis which seemed to countervail the humble origin of their religion, and throw a glory over their head, by ascribing to him the highest metaphysical rank in the universe.

Another circumstance, which favored the formation and growth of the Trinity, was the peculiar form of baptism. This to a Jew was pefectly plain and intelligible, and not liable to mislead them in the least. Baptism was a form of public profession first adopted by the Jews in receiving proselytes from other religions. The proselyte was washed, in token of adopting a purer faith, and commencing a purer life. Baptism was gradually used in various senses. By John the Baptist, the Jews were "baptized into repentance;" that is, into a profession of repentance. People were said to be baptized into things as well as persons. Paul tells us that Christians were baptized into Christ's death; that is, into a profession of a renunciation of the world. No Jew, therefore, would ever have considered the Holy Ghost, God, or even a person, because they were baptised into the name of the Holy Ghost. Nor would he have supposed that the Christ was God, because they were baptized into his name, because the Apostle declares that the Israelites "were baptized into Moses in the cloud and in the sea." There was no scrupulous adherence to the form which is given in the last chapter of Matthew. In baptizing converts from Judaism, the Apostles baptized them only into the name of Christ; they already acknowledged God and the Holy Spirit. It was proper, however, for the heathen to be baptised into the name of God, as well as of Christ, for they were converts to the belief that he was the only true God, as well to the belief that Jesus was sent by him to teach and save the world. But they might have acknowledged this without receiving Christ in his true character of the miraculously authenticated Messenger of God. It was therefore necessary to add the third article, the Holy Spirit, the seal of Christ's mission, for the salvation of the world. Jews would never have built the superstructure of the Trinity on such a foundation. But those who had been accustomed to Pagan ideas, misintrepreted the form of baptism entirely, and imagined that these three articles of faith were three persons of a Trinity, and that these three persons were one God.

The work, however, of the deification of Christ and the Holy Spirit, was a slow process; and that of the Holy Spirit is still but imperfectly accomplished; for the mass of Trinitarians, even now, when questioned upon the subject, are found to have very indistinct impressions of its personality even, and many deny it altogether, and still claim to be Trinitarians.

It was not until the year three hundred and twenty-five, that any portion of the church could agree to ascribe Deity to Christ, and then in a sense, which, to a modern Trinitarian, nullifies such ascription entirely; for the creed which was established at the Council of Nice expressly asserts that he is *derived* and *subordinate*. Nothing was established concerning the Holy Ghost, until the Council of Constantinople, in the year three hundred and eighty-one.

The history of the doctrine of the Trinity, may be seen by any one, at a glance, by placing under the form of baptism, which may be in some sense considered as the creed of the Apostolic church, the Apostles' Creed, as it is called, which was an enlargement of the form of baptism, and gradually took its place in the first two centuries; under that, the Nicene Creed, of the year three hundred and twenty-five; under that, the Creed of Constantinople, of the year three hundred and eighty-one, and under that, the Athanasian Creed composed some time, no one knows when, or by whom, in the dark ages.

The form of Baptism you all very well know. The Apostles' Creed begins the work of enlargment by defining the sense of the term "Son," to be, that he was conceived of the Holy Ghost, and born of the Virgin Mary. "I believe in God, the Father Almighty," *one* God all the ancient copies have it, "Maker of heaven and earth, and in Jesus Christ, his only Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary," &c.

What is very remarkable in this creed, is, that there is no allusion in it to Christ's preexistence. All that is said of the Holy Ghost is, "I believe in the Holy Ghost," leaving every one to define for himself in what sense. In the Nicene Creed, you perceive a very different definition put upon the sonship of Christ. "I believe in one God, &c., and in one Lord, Jesus Christ, the *only begotten* Son of God, *begotten of his father before all worlds, God out of God, Light out of Light*, very God *out of* very God, *begotten* not *made* of one substance with the Father." Here you see the origin of the Son of God, instead of being dated, as it is in the Apostles' Creed, at his birth of the Virgin Mary, is carried back before all worlds, and represented as being from the substance of the Father, proceeding as light does from the sun, very God, because *derived from* very God. The Holy Ghost is left, in this creed where it was in the Apostles' Creed: "I believe in the Holy Ghost." But in the Creed of Constantinople, the same sort of addition is made to this article, that was made in the article concerning the Son, in the Creed of Nice. That Council added: "I believe in the Holy Ghost, *the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son is worshipped and glorified, who spake by the prophets.*"—Thus, you perceive, that it took three centuries and a half for three articles of a Creed to be transformed into three Persons of a Trinity.

In the middle of the dark ages, the Trinitarian hypothesis received a still further development in the Athanasian Creed, which goes on to define, with the utmost precision, the relations of the three persons to each other, but still did not claim an equality for the three, (the Son and Holy Ghost are *derived*,) at least not such an equality as would satisfy a theologian of the present age of the world. "The Father, Son, and Holy Ghost, are each uncreate, incomprehensible, eternol, almighty, God and Lord, yet there are not three Lords, Gods almighty, eternal, incomprehensible, uncreated, but one." But the most remarkable thing about this creed is the material distinction which I am now about to recite. "The Father is neither made, created nor begotten. The Son *of* the Father alone, not made, nor *created*, but *begotten*. The Holy Ghost is *of* the Father *and* the Son; neither made, nor created, nor begotten, but *proceeding*." But as a salvo to this, it adds: "In this Trinity, none is afore and none is after another, none is greater nor less than another." After the Reformation, this distinction of derivation was overlooked, and the steps by which the second and third Persons were defined, were forgotten, the scaffolding was removed, and we have the Trinity, without any reservation of begotten or proceeding. "There are three Persons in the Godhead, the Father the Son, and the Holy Ghost; these three are one God, the same in substance, equal in power and glory."

SELECTIONS FROM FENELON.

[Translated for the New York Recorder.]

ON THE PRESENCE OF GOD IN AFFLICTION.

You ask how you are to maintain a sense of the presence of God in the midst of affliction. I hope you may experience that its direct tendency is to bring us nearer to God. How natural is it, when we are in distress, to seek consolation, and how certain are we of being consoled and relieved when we take refuge in him. When you are in pain, you send for your physician, and the friends whom you believe capable of rendering you assistance. Call in the same manner upon the heavenly Physician, who is abundantly able to alleviate and heal the pains, which his own merciful hand has inflicted. Call upon the true Friend, the effectual Comforter, the tender Parent, who will bear you upon his bosom, and give you either relief from your sorrows, or strength patiently to endure their bitterness. How sweet is it to feel that we have such a resource in God, and to know that it is unfailing. His ear is ever open to our cries; he understands our sufferings better than ourselves. He wishes thus to preclude those eternal woes which we have deserved. He forms within us the appeal to his mercy. "Before they call, I will answer; and while they are yet speaking, I will hear." If he sometimes delay to appear for our relief, it is only treating us as Christ treated Lazarus, whom he so tenderly loved: he waited several days, and suffered him to die, that he might raise him from the dead. He seems to tarry, because he wishes to deliver you entirely from your spiritual maladies, and make you die to yourself and the world. When vain desires are extinguished, and pride consigned to the dust; when you are insensible to false shame, and incapable of sinful complaisance to worldly friends; when you shall unreservedly have sacrificed every thing to God, and shall see in yourself neither resource nor hope; then I shall hope to see God's power made manifest. He will bring you forth like the risen Lazarus, not to return to a useless, empty and ungodly life, but to become before an unbelieving world a proof of that wonder-working mercy, which convinces the unbelieving and silences the malicious caviller, but encourages the humble penitent.

Say to God in the depth of your afflictions, I will forget myself, O God, rather than forget thee. "I will remember the works of the Lord; surely, I will remember thy wonders of old." My sufferings are inevitable, for none can escape from thy just and powerful hand. I must suffer, for I have sinned, and my trials are the result of an irreversible decree. I can but suffer either with the despair of a soul which depends upon itself, or with that comfort which springs from hope in thee; with the torture of self-love driven to extremity, or the peace derived from confidence in thy goodness. Impatience does not deliver us from any of our troubles, and adds more exquisite pain to those by which we are already overwhelmed. Resignation softens and even wiles away our griefs, by exhibiting the blessings they conceal. I implore you to throw yourself into the arms of God, that you may there find the remedy for your woes. Look upon this, less as the sacrifice of your own will, than as your sweet and certain solace. If you gradually accustom yourself to seek in him all that you need, you will soon form the delightful habit of having recourse to him in every period of difficulty, as an infant when affrighted or in pain clings more closely to its mother's breast. You find it difficult to return in this way to God, because you look upon it as a painful effort—a duty rather than a pleasure. He wishes you to come to him with confidence. Go to him rather to receive than to give, for you cannot yield to him so much as he is able to bestow. Open your heart before him, and he will infuse into it patience and love. When you find yourself becoming impatient, call upon him to sustain you, as you call for help when sinking under the weight of an oppressive burden. If you yield to impatience, do not add to it discouragement. To be impatient at our impatience is to aggravate the evil. Let us look to the Physician, and, exhibiting to him the depth of the wound, ask him to pour in the healing balm. Remain quiet and humble under the rod, in view of your haughtiness, your impatience and your caprices. Let the thought, that you are in the hands of God, silence every improper feeling. There is for you only one mode of practising obedience: it is by suffering with humility and gentleness. All other opportunities are wanting. You have neither the temptations of business nor the allurements of ungodly society to resist. You are in a Christian family, and your only duty is to suffer. Your experience of your own inability to do this should take away all self-confidence. How many good men have suffered trials much greater than yours, without any of your comforts. Think often, as in the presence of God, of all these things. Raise your heart to him occasionally in the words of some passage in the Psalms of the Gospels, by which you may have been affected. But let these outpourings of the soul be simple, short and familiar: they may be made even in society. You have an advantage, of which I hope you will not fail to avail yourself, by conversation with the pious members of your family. When we thus open the heart in friendly communion, we are strengthened, encouraged, and taught how to bear our crosses, and to rise above despondency. The heart otherwise bound down by its own sorrows is enlarged, and feels a peace which it cannot enjoy while shut up in itself. Reading and prayer should not in your situation be prolonged, for the body must be considered as well as the soul. Frequent and simple ejaculations are better than continuous efforts. Allow your family and friends to talk, and be contented to listen. Meanwhile the heart may be employed upon divine things, and may receive strength from God. Silence is necessary both to body and spirit. "In quietness and in confidence shall be your strength," says the Scripture.

UNITARIANISM.

The following extract from the *Morning Herald* seems to indicate the progress of certain Unitarian principles in an astonishing degree in Germany:

"*Berlin, July 27.*—We have news of the result of the synod of the congregations professing the apostolical faith, which has been held at Schneidermuhle; and it is most afflicting. So unblushing was the denial of the saving truths of the gospel manifested at this meeting, that Dr Jettmar and his lay coadjutor withdrew in disgust before its sitting terminated. They represented the apostolic flock in this city; and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three ecumenical creeds, but even treated the Apostles' creed with slight. The godhead of the Savior having become the subject of discussion, the Rev. Mr Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was God. And, upon one of the Berlin deputies replying that he believed it, and was as fully convinced of it as of his own existence, the president treated the asseveration with scorn and contempt.—Again, when the Berlin deputies earnestly besought the assembly not to reject the Apostles' creed, and to abstain from abbreviating it, the same individual observed that it contained "arrant nonsense." One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbefitting a remark, and to support the opposition raised by themi n behalf of the apostolic symbol. He answered that he saw nothing objectionable in the remark; and for himself, was averse to all confession, (symbolicism,) and should vote for the doing away with all creeds and the adoption of the Bible as the only standard.

"Dr. Thirnen was also present, and proposed a confession for the Grand Dutchy of Posen, which is of so equivocal a character as to suit almost every shade of belief; and the meeting adopted it."

A STORY,

Copied from Fulgosius by Duaren, and related by Bayle on "the distinction between a pope speaking ex cathedra and the same pope speaking in another manner."

"There goes a pleasant story of a German husbandman, who being at work in his field, saw his bishop pass by, attended by a train more becoming a prince than one who calls himself the successor, or deputy, of an apostle; being highly scandalized at it, he could not forbear laughing, and laughed so loud that the reverend gentleman would needs know the reason of it. The husbandman answered, in his natural way—that is, as a true and plain person—'I laugh when I think of St. Peter and St. Paul, and see you in such an equipage.' 'How is that?' said the bishop. 'Do you ask how?' says the clown. 'Why, they were ill advised to walk alone on foot throughout the world, when they were the heads of the Christian church, and lieutenants of Jesus Christ, the king of kings, and thou, who art only our bishop, go so well mounted, and have such warlike attendance, that thou resemblest more a prince than a pastor of the church.' To this his reverence replied, 'But, my friend, thou dost not consider that I am both a count and a baron, as well as a bishop.' At which the rustic laughed more than before; and, the bishop asking him the reason of it, he answered, 'Yea sir, when the count and baron, which you say you are, shall be in hell, where will the bishop be?' This confounded the right reverend, who proceeded on his journey without answering a word." [Bayle, art. Leo X.

MRS. HENRIETTA SHUCK, THE FIRST AMERICAN FEMALE MISSIONARY TO CHINA.

Mrs. Shuck was the daughter of the Rev. Addison Hall, and born in the North-Eastern part of Virginia, in October, 1817. Her father was a Baptist, and in September, 1831, she, as a young and ardent convert, was baptised. She soon after lost her mother, and, as the oldest of the children, on her devolved the charge of the family, when she was only fourteen years of age. From the commencement of her religious life, she had taken a great interest in the Missionary enterprise, and in September 1835, she was married to the Rev. J. Lewis Shuck, who a week or two after sailed as a Missionary for China.—She was then not quite eighteen. She was accompanied to Boston by her father. The following letter, written four days before she sailed, and enclosing a lock of her hair, shows what were her feelings at this time.

"BOSTON, SEPT. 18, 1835.

I have parted with dear little brothers—I have taken the last look at my dear sister—I have bid a final adieu to the place of my nativity; but, Oh! the trying hour has not yet arrived. One more day, and I shall have to extend the 'parting hand' to him, who with a tender parent's eye, has watched over me from my infancy.—'Trying period,' I may call it. Ah! soul-thrilling word, I must pronounce thee—*Farewell!* I have to say, farewell to those I fondly love.

Oh! my father it is hard—'tis trying to thy daughter's heart to bid thee a final farewell. My feelings at this moment are very different from any I have ever (before) experienced. Often have I parted with you—I have been separated from you for some months (at a time)—but *now* I bid you adieu no more to see you—no more to have your kind attention—no more to bend the knee with you around the family altar. But, dear father, when I say 'no more' to meet, I speak of this world. Yes, we shall meet again in a world of glory. We shall not be separated long, the longest life is at best but short. I would not be deprived of the hope of meeting you again for the wealth of Peru: no, millions of worlds could not bribe me to give up the glorious hope. It will continue both sure and steadfast to the end, and though the deep may roll between us, and we may be separated by thousands of miles, we shall soon be called to take up our abode in the paradise above, 'where adieus and farewells are sounds unknown.' 'Tis there, dearest father, we shall meet to *part no more*.—Let us remember, dear parent, for whom we make this sacrifice—who bids thy daughter go, and I am certain we cannot murmur—we can but part joyfully. Yes, 'tis my Savior I am obeying.

Oh! do not for a moment think that I do not possess ardent love for you. Ah! no, you cannot think so. I love you as dearly as a daughter can love a father. I love all my dear friends, but I love my Savior better. I hope, my dearest parent, you will pray often for your fond child, who is about to say to you, 'Adieu.' Recollect what a responsible work she has engaged in, and you know it requires ardent piety. Pray that I may possess more real, heart-felt religion.

Dear father, I am united to one, who I believe will do all in his power to render me happy. He loves the Lord and I love him more for that.

And now, dear parent, as I am very much hurried, I must draw to a close, although I assure you it is with reluctance that I do so. I could write all day to you, and not be tired, but the shortness of the time bids me stop.

Remember me to all the dear Christian friends of Lancaster. Dear native spot, it never before seemed so sweet. Ask my friends to remember me at the 'mercy seat.'

And now, dear father, mother, sisters, brothers, happy country, all adieu. 'Tis in obedience to the command of my dying, but now risen Jesus, that I now leave you. Farewell! Farewell!!

I am now, and forever shall be, dear father, your most affectionate and devoted daughter,

HENRIETTA."

As she left Boston, her father put into her hand a paper from which we make a few short extracts.

* * * *

There is one thought that I could here impress deeply upon your mind, and that is, that you have enlisted *for life;* and that, unless extraordinary occurrences of Providence shall otherwise indicate, you are NEVER TO RETURN TO AMERICA—NEVER, unless the Board here shall advise and require it.

I part with you, with all the feelings of nature, and shall, when let down to the feeling point, (for I am now above it,) weep on account of our separation, but, I assure you, that I do not regret that you are going. Assure me that all is right in motive with us all, and that God requires it, and I *rejoice* in the prospect of your living and dying on heathen ground.

* * * *

One principle *must*, of necessity, be acted on, and that is, that *you must yield to the will of your husband*, whenever the point is made: this must be the case, or *he* must submit to *you*.

* * * *

Don't fret at, or quarrel with your husband on any occasion. He is fallible, and may sometimes err, and may speak unadvisedly; but on such occasions be silent and affectionate, and you will reform him.

Be always neat, and cleanly in your person and dress, and you will increase his love and respect for you. A slutlish appearance in a wife distresses, and may even disgust a husband.

Little differences may, and sometimes will occur between a man and his wife. Should you find this your case, take the earliest opportunity of making the first overture of reconciliation. You will thereby heal the wound, and increase the love of your husband.

When you reach your place of destination, and your husband is necessarily compelled to be often absent from you, do not take it as evidence of his want of affection. If he stay beyond the time expected, meet him on his return with smiles and caresses; and, depend on it, he will be thereby induced to hasten home when otherwise he might not. Make HOME the quietest and happiest place, and he will love it.

* * * *

Improve your hand writing—it needs it.

Do not be *impatient* when you are sick—you are rather pre-disposed that way.

Take great care of your health: avoid the sun when it is hot, and the dews, and all improper food, and dont take medicine too freely, and without great caution.

Avoid careless habits in every respect. "A place for every thing, and every thing in its place."

The voyage was a long one but her courage did not fail.

ATLANTIC OCEAN, DEC. 25.

Very dear and beloved Father,

Emotions of gratitude swell my bosom as I find myself again able to address a letter to you. For the last seventeen days I have been entirely unfit for employment of any kind; but the Lord has in mercy raised me from a bed of sickness, and I behold another Christmas day. I have been this morning contrasting my situation with what it was this day twelve months; and a vast change I find. Then I was in my grandfather's house, attending to poor little sick Bell; and although I was then separated from you, and the rest of the family, yet I could often hear from you. But now many thousands of miles lie between us; nor can I see, nor hear from, those whom I most ardently love. I shall soon, if nothing happens to prevent, reach Asia—a stranger in a strange land, surrounded by poor idolatrous beings. Meditating on these subjects, I was led to ask myself, where shall I be next Christmas day! Ah! this question must remain unanswered. Perhaps I shall have bid a long adieu to earth, and all earthly concerns, and be feasting on the smiles of my Savior. It seems, if I knew this would be my happy condition, I should at this moment cry aloud with joy.

Jan. 14, 1836. We are now within two weeks' sail of Calcutta, I assure I feel rejoiced to think we are so near land. The ocean, dear pa', has no charms for me. A sea voyage is clothed in terror to me. I remember when you were talking to me about becoming a missionary, you reminded me of many difficulties which I should meet, one of which was "seasickness." I supposed it must be a disagreeable complaint, but, I assure you, I knew not how *dreadfully dreadful* it is. Still, if I were not in America, and knew just the same I do, I should venture to cross the ocean if there could be no *other way* of getting to Asia.

On the fourth of February, they landed near the mouth of the Hoogly, ninety miles below Calcutta. She spent several months at Singapore.

Journal—"May 17. To-day the ship which bore me far away from home and friends, left this port. Feelings of a very peculiar kind filled my bosom as I gazed at her when she spread her sail, knowing that she will in a few months, if the Providence of God favor, reach America, the home of my father, and the land of my early days. But I felt no desire to return, with her. No! though nearly every tie which binds me to earth is in the land whither she goes, still I prefer remaining behind. And why? That I may benefit the souls of the degraded heathen in whose midst I now am. My friends, I confess, are truly dear to me, but I trust I can say, 'The cause of Christ is much dearer.' It would mightily enhance my earthly happiness to live where they live, and die where they die; but if my heavenly Father may be better glorified by my bidding them adieu, and taking up my abode in a land of strangers, of idolatry and moral death, surely, I prefer it."

She reached Macao in China in the fall of 1836, and here their Missionary labors, properly speaking, commenced. They studied the language assiduously. Mr. Shuck preached on Sunday to Europeans, Americans and Chinese. But their principal hope of success was in the the education of the young. For this purpose they took into their house Chinese children.

"When I last wrote to you," she says in a letter dated February 28, 1839,

I had only two little Chinese children under my care, now I have nine boys and girls in the house, and expect to have six more this afternoon. These children require to be looked after very closely. I should much prefer taking *girls* exclusively, but so great is the opposition of Chinese parents to have their female children educated, that I find that I must take boys in order to get girls. When I first mentioned to the Chinese here that I intended to open a school, they brought boys in numbers to me, but not one girl. At last I refused to take any more unless for every boy they would bring a girl.—So that now in order to have attention bestowed on their sons they permit the poor neglected daughters to accompany them. I expect three girls, and the same number of boys, in an hour or two, and I then shall have five girls altogether. I had a girl of eleven years given to me the other day. She is interesting, and appears as happy as possible. I feel greatly encouraged to proceed in my feeble efforts to educate these poor degraded youths, as in looking over the Heralds, I perceive that the dear friends in America are contributing to my school. May the great Master reward them, and may they never forget the wants of these perishing idolaters.

I sometimes feel sad, when I have to write home and beg for money, fearing that *some* may think we do not appropriate it to a good cause. But let me here remark, that without money we can do nothing for the heathen.—For instance, if we teach school, every child must be fed and clothed by us, or he will not come to us. Each one of my girls and boys costs me for food alone one dollar per month.—Their clothing (will cost per annum,) I think about two dollars more (for each pupil.) So for twenty children one year we should require two hundred and eighty dollars. I think my brethren and sisters in Lancaster might support ten children at least.

From a letter to her father written a month later.

There is a village near to us which contains about ten houses, and about sixty souls. I visit it regularly two or three times a week. Mrs. King accompanies me. She speaks Chinese tolerably, and we generally talk to the females about their children, and ask them all manner of questions about their domestic concerns, &c., hoping that by and by we shall gain their confidence and affection, and then be able to call their attention to better things. It has been only a short time since we adopted this plan, as yet we have not spoken to them on the subject of religion. Should we visit a family for the first time, and immediately commence speaking to them on the subject of religion, and tell them that it was very sinful to worship idols, we should meet with a cold reception; but by visiting them a few times, making their children a present occasionally, and conversing with them in a friendly manner, we may gain their esteem, and they will believe what we say to them of the true God more readily than they would have done at first. I was much delighted at our last evening's visit. The women were truly polite and kind to us, asked us a great many questions, gave us tea to drink, and cigars to smoke, (as is their custom,) and when we were about to leave, one woman said, as it was nearly dark, she would walk home with us, and did so. I think it likely I shall be able to induce some of them to let their *daughters* come to my school. There are many good things to be gained by thus visiting these poor females. We see them at home, and can penetrate more deeply into their characters. We also learn to speak their language as they do.

Mr. Shuck preaches in Chinese every Sabbath. At present his congregation is very small, consisting of not more than fifteen persons; but doubtless it will enlarge after awhile. His text last Sunday was John xiv. 6. He feels greatly encouraged in his efforts to make known to this idolatrous race the blessed truths of the gospel.

In 1842 they removed to Hong Kong, 40 miles East of Macao, where she passed the remainder of her life. She was now the mother of three children and had suffered severely from the climate. Before leaving Macao, and after deciding to go to Hong Kong, "we," she says,

Received authentic accounts of the entire failure of Boyd & Co., agents for our Board, from whom we, and the other missionaries in the East, under the patronage of that Board, obtained our funds. We were without money—were threatened with want—could not get money without borrowing—this we did not wish to do, for we knew not how much the society had lost by this failure, and we might not have it in our power to repay what we borrowed. Perplexed and grieved, we could do nothing but commit our way to God, knowing assuredly that all things shall work together for good to them that love him. In the midst of all a bright spot breaks through the dark cloud. A well educated gentleman, hearing of Mr. Shuck's situation, offers to pay his expenses over to Hong Kong, give a comfortable to house live in, and fifty dollars monthly, if he would take the joint Editorship, and superintend the printing of a paper, which he wished to publish. The way is plain—'t is never dishonorable to work; so, (though under other circumstances, as our chief object is to labor for the conversion of the heathen, he would have rejected the offer,) he accepts the proposition, and engaged himself for one year.

* * * *

Two weeks after Mr S. thus connected himself with the paper, he received a letter in which it is stated most satisfactorily that he is at liberty, with all the other missionaries, to draw on Alexander, Esq., for *three-fourths* of our salary. So much the better, for now, (we could not do it before,) we commenced building a mission-house, spending on it all the money we can save, through the strictest economy, and it will be given to the Society, notwithstanding it is built in part of our *private* funds. We do not wish for property. No, we feel that he who feeds the ravens and clothes the grass of the fields, will provide for our fond offspring. I will not cherish one feeling otherwise. To the service of our heavenly Father we devoted *ourselves*, our *all*, and I feel strong faith in his precious promises. He will be with us to the end of our pilgrimage, and when we slumber in the tomb, the same kind care will, I believe, be extended to the dear objects of our love. It would be base in us now, after so many proofs of his faithfulness, not to trust to him for the future.

* * * *

From her Journal, March 29, 1844.

Twelve months ago this day, our house was visited by that messenger, which will assuredly visit every one living being, and which during the past year has frequently carried away its victims from this city. It was a solemn time—a husband was deprived of the society of dear wife, and an infant daughter of a fond mother. Why was *I* spared? I feel humbled in view of the mercy of my heavenly Father. My dear Lewis might have been bereaved of his companion, and my beloved children motherless. Oh, for a more holy life, a more devoted spirit, a closer walk with God! I know not what is in the future—a year more, and the hand that holds this pen may be palsied by death; the soul that loves to hold converse with earthly friends may be reunited with the loved one gone before. Yes, my sister, *you* and *I* may have met in holier regions above. We know not the changes which may come over us during this year. The thought of what may be makes me sad. But, why should it make me sad? God cannot err, or be unkind. Then let us cheer up, Susan, though our fondest hopes of meeting again in the flesh be blasted. All will be well, whether we live or die. My dear sister, nine or ten years ago, I looked upon the grave with pleasure. I almost longed to die, for then I felt that I should be at rest, and know no sorrow; but I feel differently now—the cause is obvious. A *wife* and a *mother!* How strongly do these relations bind us to earth!—I feel that my heart clings too fondly to my children and my husband; but love them as I may, I *must* give them up: I must close their eyes in death or they mine.

* * * *

APRIL 4.

Three days ago a very gratifying incident occurred. Two Chinese gentlemen brought their daughters to me, and one of them a neice also, and placed them under my care, and yesterday, another came, so that I have now six girls, making altogether, including my own, thirty-two children. Only think of it, Sue, so many mouths to feed, and do you imagine I have time to be idle? I need not say that I feel my duties and responsibilities to be great, but, I trust, a great God will assist me in meeting them faithfully.—These girls came poorly clad, and I have already laid out ten dollars for them, and have persons at work to get them decent for the coming Sabbath, when I shall take them with me to the chapel. Mrs. Devan, of New York, is very kind, and has sent me ninety dollars for my female school, fifty of which I have received, and the remaining forty are on the way. I shall obtain as many as twenty girls, as I think I can take care of that number. I have written for a young lady in England to join me, and if she should come out, I shall have great assistance from her. She is a Baptist, and I am well acquainted with her sister, now in China, and connected with the London Missionary Society."

In the last letter she ever wrote to her father, Mrs. Shuck says:

How delightful to know that God is our friend, and that all things shall work together for our good. I have not been free from care and trouble, for which so large a family as mine there must necessarily be great anxiety, but, I trust, I have been able, by the special aid of Heaven, to bear up under all. At one time I had two families (missionaries) living with us, and thirty children; besides I had to instruct the children, and superintend all; and I often felt sad and pressed down with care.

From a letter of about the same date to friends in Virginia:

"And now my dear, *dear* friends, Good bye. Oh! could I have one hour's social chat with you. How it would refresh my soul to tell you of my joys and trials, and hear you relate yours. But the thought is too painful for me to dwell on. I have parted from you, and in all probability I shall see you no more till we meet around our Father's throne above. There all tears shall be wiped away, separations known no more, and the song of 'Glory to God in the highest' swell every heart. Then let us take courage, and press joyfully on. Soon, *very soon*, our race will end, and the prize be gained. 'Be faithful to your Creator,' was the message of my dying mother to me. Oh! may I bear it in mind, and finally meet *her*, and *you*, and rejoice with you in heaven."

She died at the birth of her fifth child, on the morning of October 27th. The following is from a letter written by her a few days before her death:

You speak of the great changes I should notice were I to return to America. Yes, verily, the young have become old, and the old have passed into the tomb. Ten years glide quickly away, but as they glide cause wonderful changes. And so pass our lives: a few more years and we shall have done with time. Oh! that we may work while we *can* and work *faithfully*. You will rejoice to hear that the work of the Lord is prospering here. Some have thrown away their idols, becoming convinced that they are false and useless, and have united themselves to the church. Others are inquiring into this new doctrine of which they hear; and we trust and believe that the time to favor China is at hand. Can you not exert yourself for her welfare? Are there not some willing to come, and spend their lives in teaching the Chinese the unsearchable riches of Christ? We are very few in number, and very weak, while the work before us is great and powerful. I have under my care, living on our premises, *thirty* children, and until recently have had no one to assist me in teaching them, except a Chinese teacher.

A letter from her husband will tell the rest:

I mentioned in my last note, that for six months past, and up to within three hours of her departure, our precious one enjoyed unusual health. Her illness came on at 10 o'clock, on the night of the 26th inst. Before calling the Dr. she requested me to join with her in prayer and taking her hand in mine, I knelt by her couch, and at every sentence of my prayer, she gave my hand a most affectionate pressure. The Dr. came at 12 o'clock at night. At 2 o'clock, a fearful and sudden prostration took place, and every effort and prayer and remedy proved unavailing; at 3 o'clock her pure spirit winged its flight to the bosom of her God and Savior, whom she so ardently loved and laboriously served.—For months she was in the habit of expressing to us all, in a singular manner, her presentiments that she would not survive the close of the present year, but no gloomy doubts about her soul were ever noticed. Her mind was engaged in prayer to the last; and as there was scarcely a pain or a struggle, but purely sinking and prostration; she literally fell asleep in Jusus, yea, was almost like Enoch, translated for having walked with God. He took her in kindness to himself, without the usual suffering and distress which attend the final pangs of expiring mortality.

So lived and so died this devoted woman, and her example may well stimulate us to a life of self-denying labor. We had wished to add a few words on the success of the missionary enterprise in the East; but have room only to say, that this memoir has made us more hopeful than we were before. The low pulse of the Christian life at home is the greatest obstacle to its progress abroad.

Four things a Christian should especially labor after, viz: to be humble and thankful, watchful and cheerful.

The Early New-England Home; A Thanksgiving Sermon. By Frederic A. Whitney.

From this discourse we extract two paragraphs.

"That which, as we read the lessons of the past, we might expect would attend unexampled outward growth and unwonted outward prosperity, the decline, namely, of the religious sentiment, has befallen our people. The practical acknowledgment of God, as Ruler and Judge among nations and individuals, does not so control as it must, our nation. Look where we will, in high places, or private scenes of action, shall we find the fear and service of the Lord, even in the clear view of the great things he hath done for our people, a ruling sentiment in the land? Go up, even to the council chambers of our nation, and is it manifested in our Congress, that place which by right, which by necessity, were our institutions truly carried out, should exhibit the collected wisdom and virtue of our people? Take the words of the old prophet with you, "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you;" and sadly would the precept have echoed back unfulfilled from those walls, as often, in recent debate, the fearfully solemn question of war has been treated there, by such as stand Christian representatives of a Christian people. It is not fearing and serving the Lord, when other moral subjects of unspeakable importance to the welfare of the country, slavery especially, cannot there be calmly discussed, as by brethren of a great confederacy, whose true interests are one and the same, as servants of God to whom an account is to be rendered. It is not fearing and serving the Lord, when those council chambers are made the arena of party strife and sectional jealousy, when low passions usurp, as often they do, the place of reason, when vices even, which condemn the private citizen, are there shamelessly indulged. I look, through the annals of the historian, back on a fairer picture, when grave legislators made our early Congress an honor both at home and abroad. That it is not always thus now, who is not assured? Would that a truer sense of accountableness to God, a leaven only as we have called it, from that early Home, might so penetrate the heart of our whole people that they should say in the majesty of a virtuous will to each and all who sought those seats of power, Nay, but we must be virtuous and God-fearing men, or our servants ye are not. We will own, we will suffer no separation of religion from politics. Our nation has come of a stock that, of old, walked in the ways of the Lord. The interests of our millions cannot be trusted in your hands, if to him ye are false. The solemn questions that are threatening our peace and welfare, our very existence indeed, as a united empire, ye *must* take from the hands of the uninformed and fanatical, and thereon, in your high seats, ye must deliberate, wisely and in love, till they be settled. We, the whole people, must be your people, Rulers and Legislators, and no party, or section in your hearts beside. Above all, the Great Power, whom in private life, we bid each other recognize, ye must obey. Our God ye, too, must fear and serve.

These words reach not rulers and legislators, but such only as through the public sentiment, to which each individual contributes, determine greatly what shall be their character

in the intention of preserving a more entire separation; but it was applied to the purposes of a more prominent display. In fact, the behavior of both sexes in divine worship was most disgraceful. Our services among the most illiterate of our people contrast infinitely to their advantage with the court churches of the ancient metropolis. It is the just and frequent subject of invective at Antioch and Constantinople. "The order of a household shames the disorder of the church." "Here are the tumult and confusion of an inn, the laughter and hubbub of the bath and the agora." The dress of many women exposed them to the worst suspicions, and Chrysostom declares his belief that no place was more available for assignations. Matters of trade were canvassed more freely than in the market. "Yes; if you would abuse and be abused, talk of your families, your country, or your armies; go not to the courts or the doctors' shops. Here you will obtain the truest intelligence; this is the exchange of all nations." When the discourse was uninteresting, and, at any rate, during the prayers, the congregation sat and chatted; and sharp and witty repartees were circulated with success. Above all, we are told, this was the behavior of the women. "Here," says Chrysostom, "they show neither awe nor reserve: here *they* laugh always."

It seems, then, that attendance at church was very much regarded as a matter *of fashion:* and with such degraded notions of worship it was natural that the preacher should be the all important object of regard. If Chrysostom was to preach, there was sure to be a throng—always provided that there was no conflicting exhibition at the hippodrome—but if the audience assembled to hear him and he did not preach—if he had what is technically called "a supply," the whole church was convulsed. It was a compliment commonly paid to strange clergymen to request them to take part in the service where they happened to be sojourning. In compliance with this courteous custom, Chrysostom called one day on "our brother from Galatia," a bishop, a man of graceful and hoary antiquity. Instantly the audience discharged upon him a volly of screams.

They were famished for Chrysostom, "for the tongue that cut, and lashed, and stung, and tortured them, like a child that has been whipped, and yet runs after his mother, and will not keep aloof, but weeping and whining still trails at her side." On such occasions a tumult might ensue from withstanding the popular voice, and no wonder that "the brother from Galatia" was forced to descend.

The excitable and giddy Greeks were as eager to express their admiration when "the great preacher" moved them. He came, as he says, oftentimes with a rod, but it was the rod of an enchanter, and bursts of acclamation impeded his discourse. Very simply and affectingly he describes the effect of such applause. For the moment he felt as other men would feel. He exulted, and his spirits were buoyant within him; but when he reached the episcopal residence he reflected that the benefit of the discourse had evaporated in plaudits, and disappointment and lamentation were his solitary reward. Gentile and heretic indifferently hastened to hear him of the golden mouth. Whether led by curiosity or the desire of instruction, he captivated all, and vanquished the reason when unable to subdue the heart. The excessive throng compelled him to deviate from the usual practice of preaching from the steps of the altar. He was to be seen, worn, attenuated, and sallow, *sitting* in the reader's desk, nearly in the centre of the church, while the people with open mouth caught up his words insatiably longing for more, and pressed and crushed each other to imbibe more closely the spell of his eloquence.

The concourse being often such as we have described; it is not surprising that many withdrew lightened of their jewels. There was a certain class of women who made it their business to purloin such articles from the church and the bath. The immense crowd rendered the recovery of property hopeless, and awful was the sequel of church-going. Slave-girls were scourged, and waiting-men confounded, and police and prisons in incessant requisition.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 19, 1846.

FOREFATHERS' DAY.

Next Tuesday, as every one knows, is the Anniversary of the Plymouth Colony. The occasion is to be celebrated at Plymouth, we understand, by a Sermon from President Hopkins of Williams College, and at New York by an Oration from the Rev. Charles W. Upham of Salem. Wherever the descendants and the institutions of the Pilgrims are, there should the day be commemorated as the most important in our history. If we look to the character of the men, to the principles by which they were guided, the trials which they endured and the results which have grown out of their labors, we must regard the settlement of Plymouth as one of the greatest among the world's memorable events.

We know of no narrative more deeply affecting, or which appeals more powerfully to our religious sensibilities and our Christian faith, than Gov. Bradford's simple account of the Pilgrims, in their wanderings from England to Holland, from Holland to Plymouth, and their sufferings, perplexities and exalted devotion after they had reached the bleak, and, to so many of them, the fatal shores of New England. It must do us all good to read over this narrative from year to year. Now, while it is getting to be the fashion with some among us to bring reproaches against those noble men and women, and to speak slightingly of what they did and were, and the young are beginning to feel as if the charges were true, we only ask of our brethren, that, before attaching any weight to the reproaches which are brought against our ancestors, they will simply read the record, which those earnest, devout and high-souled men have left behind. Let them read the fragments of John Robinson's writings which have been handed down to us; let them follow the Pilgrims through the cruel persecutions which they endured under the Hierarchy of England to their painful exile in Holland, then see them with almost breaking hearts leaving their friends behind and crossing a tempestuous ocean for an unknown and savage home—let them enter into all their proceedings, as they reached this coast, and through the first trying years of their settlement;—we ask no other defence. We had once our prejudices against them, prejudices repeated from mouth to mouth without looking into the facts of the case; but a careful examination of the authentic records of that early period, has removed them entirely, and we never rise from the perusal of those truthful documents without strong emotions of admiration, love and respect.

There is, sometimes, a deprecatory tone on the part of those who would defend the Pilgrims, and we are asked to make allowance for the times in which they lived, for the peculiarity of their faith and the hardships of their condition. But, as we learn to understand them, we are disposed to ask no such indulgence. They need none. We are too apt to confound them with men who lived a century ago. Only let their history be understood,—their opinions, their actions, their public and private life—let them be judged, not by the prejudices of *their* age or of *ours*, but by the light of Christian truth and the rules of Christian duty. This is all the indulgence we would claim for them. Judged by this rule, we believe that they will be entitled to a higher place than the founders of any other Church or State since the time of the Apostles.

We have nothing to say here of persecution in Massachusetts for opinion's sake, of Quakers hanged in Boston or Witches in Salem. The Pilgrims of Plymouth were as entirely disconnected from these things as we are. And so too in their religious faith, they were firm and decided, but they did not cramp the teachings of God's word by their own iron creeds, they believed that more light yet was to burst upon them, and left the way open for it to reach their minds. The bigoted part of our New England history can, in no wise, be traced to them. They were a noble, high-minded, pure and devout race. None have ever wrought greater changes in the world's history. We rejoice always to bear them in remembrance as the true fathers here of all that we most value in our civil and religious institutions. We can do no better work for ourselves and our children, than to build up their monuments in our own lives, and thus transmit them to those who shall come after us.

DEATH.

Many persons early in life have gloomy views of death. All that is seen through the senses is so dark that it is difficult to dispel the illusion thrown around us by the senses. Pictures of physical pain and helplessness, of the damp and chilly grave, corruption and decay, tyrannise over the imagination, and fill us with dread.—There is the thought of all that we leave behind—friends and our pleasant homes and the very bodies with which our identity here is so intimately associated must be given up. The way we go, and the world into which we shall pass, are mysterious and unknown, and even the question of our continued existence is one about which we are not so certain as to be free from all apprehension. These are among the difficulties that press upon us;—and who is there who has not sometimes felt a cold shudder as the certainty of his own dissolution has come home to his thoughts? And if we have lived only a worldly life, only in the senses; if we have not cherished the sense of God's presence and lived as in Him; if our thoughts have not dwelt much on spiritual things, and the great realities which Christ has revealed; if our affections and our deepest emotion have not been drawn towards things unseen and eternal, then we cannot, except from insensibility, and we ought not, to look with calmness upon death. But if we are right in ourselves, if through Christ we are reconciled to God, death should have no terrors for us, and our fears in respect to it are only imaginary. The testimony of thousands may here come in to cheer us.

These thought have been suggested to us by several articles in the Wesleyan Herald and Journal, entitled *Dying Sayings*. They are of themselves enough to show how joyous a thing it may be to die. "Surely," said one in the act of dying, "the Lord is here." "I am wrapt," said another "in the vision of God's love." Another felt that his soul had already began to dissolve its connection with the body. "In fact," said he, "I know not whether I am in the body or out of it." "I feel," said one who was dying at the age of thirty-six,—"I feel like living forever. "My peace," said one as he was departing, "flows like a river." Another with a more raptuous emotion exclaimed, "Brother, heaven has come to me; it is in me and all around me. I am filled with God and glory."

These were all Methodists. We could bring forward from among ourselves many examples of the same kind. It matters not what denomination we belong to. If we are only Christians, if our hearts are only right with God, we may die in peace. "I go," said one whom it was our privilege to know intimately and whose Memoir is to be published in a few days, "I go to join our dear friends who have gone before me, and they are not a few. We shall meet again in a better world." And when restored, for a little while, from what he and his friends thought a dying condition, he said. "A delightful feeling of peace, of freedom from all pain and suffering, of withdrawal from the world, came over me." Such we have no doubt, have been the blissful feelings of many in the act of dying, but very few are so far respited as to be able to tell them to their friends.

CHRISTMAS.

Next Friday is the day usually observed as the anniversary of our Savior's birth. Whether the twenty fifth of December is the day of the year on which he was actually born is more than can now be ascertained, though the probabilities are very much against it. The Festival was not instituted by the Church till the fourth century. Mr. Milman very sensibly observes;—"The year in which Christ was born is still contested. There is still more uncertainty concerning the time of the year, which learned men are still laboring to determine. When there is and can be no certainty, it is the wisest course to acknowledge our ignorance, and not to claim the authority of historic truth for that which is purely conjectural. The two ablest modern writers who have investigated the chronology of the life of Christ, Dr. Barton and Mr. Greswell, have come to opposite conclusions, one contending for the spring, the other for the autumn. Even if the argument of either had any solid ground to rest on, it would be difficult (would it be worth while!) to extirpate the traditionary belief, so beautifully embodied in Milton's Hymn:—

> It was the winter wild
> When the heaven born child, etc.

Were the point of the least importance, we should, no doubt, have known more about it."

We entirely agree with Mr. Milman. At the same time we rejoice to see that the day is getting to be more generally observed among us. Whether it be the exact day of our Savior's birth is of no consequence. The event is what we wish to commemorate, and that may be done equally well on any day which by common consent has been set apart for the purpose. And surely there is no event, which can make any approach to this as a cause of devout thankfulness. Let it be, with the young and old, a joyful day, commemorative of the glad tidings of great joy, which have been taught to millions of souls.

We do not like to be severed from all the festivals of our father land. There was undoubtedly a time, when so many superstitious associations and observances were connected with Christmas, that the only way to break loose from them was to give up the day altogether. But now we have outlived these associations, and may enjoy all that there is of good in the festival without being endangered by what is bad. We like the practice, where it can be done without too much trouble, of having our Churches, at this season, adorned with evergreens, and of having the day itself the happiest of the year, that the thought of our Savior's birth may, in the minds of the young, be connected with their pleasantest impressions.

The following article, though longer than we are in the habit of publishing, will yet, we think, be found not too long for those who are interested in the subject. The substance of the argument in reply to Mr. Bush, is all contained in the paragraphs which we have marked 1, 2, and 3. As to the admissions respecting Mesmerism we are prepared to give to them only a qualified assent, though we agree with our correspondent that the whole matter is a question to be decided by evidence. The only point on which we should differ decidedly from our correspondent is in the degree of importance which he attaches to the communications of A. J. Davis, as if they had introduced a kind of testimony to the claims of Swedenborg, which other Mesmeric experiments had not given. We can see no reason for this distinction. Once admitting the fact of clair-voyance, and all the correspondence between Davis and Swedenborg are accounted for. His being made acquainted with the works of Swedenborg through his Mesmeric faculties, no more proves Swedenborg super-naturally inspired, than our being acquainted with them in the ordinary way would prove him super-naturally inspired. This consideration, together with N's. reasoning in paragraphs 1, 2 and 3, destroys, we think, altogether the value of Mr. Bush's work as an *argument* for the *authority* of Swedenborg as a divinely inspired teacher. But it may nevertheless, be an exceedingly curious and instructive book; to be read however with a very keen regard to the evidence on which each portion of it rests.

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For the Register.

MESMER AND SWEDENBORG;

Or, the relation of the developments of Mesmerism to the doctrines and disclosures of Swedenborg. By George Bush, New York, Jno. Allen, pp. 288.

This is a very wonderful, and of course, a very *readable* book. The reported facts, resulting from the discoveries of a man, who has been, and by many, still is, regarded as a prince of visionaries, in natural science, are here appealed to in support of the teachings of another man, who has been, and still is, by the larger part of Christendom, regarded as a very Beelzebub, among heretics in Theology! And with many, many readers, the first feeling, I have no doubt, will be this:—"Fit effort! A juggler in natural philosophy, attempting to substantiate the chimeras of a dreamer in religion!" It will, however, be much easier, I am persuaded, to give the whole matter the *go-by*, by the utterance of some such words as these, than to set aside, fairly and philosophically, the evidence, upon which rest the alleged facts of Mesmerism, or the conclusiveness of the inferences, deduced from them.

The design of Mr. Bush's book is, to show, that the higher mesmeric developments, the psychological, (I must use this terrible word,) in so far as they can be distinguished from the merely physical, are analagous to, if not identical with, the facts of the spiritual world, as reported by Swedenborg: and that, in these facts, they find their true solution, their *rationale*, or the law, by which they are controled. Hence he infers the truth of Swedenborg's disclosures. His leading aim is, to found a plea in behalf of the claims of Swedenborg, upon the developments of Mesmerism. He says, on page VI., "It can hardly fail to be gathered from the entire air of the present work, that its ulterior object is to present, under a *new* form, a plea for the truth of Swedenborg's revelations. The author has no motive to disguise this as the real *animus* of the undertaking."

In pursuance of this object, he gives an interesting account of some of the most remarkable of the alleged developments of Mesmerism, such as the "transfer of thought;" "phantasy;" the influence of "spheres:" "memory;" "magnetic vision;" "clairvoyance;" "magnetic hearing;" "repugnance to names," and "truthfulness."—On these several points, he gives the testimony of the most accredited writers on Mesmerism, and then makes ample quotations from the works of Swedenborg, bearing upon all these topics.—And the most cursory passing over his pages is sufficient to convince the most sceptical on one point, that between the developments of Mesmerism, on the one hand, and the facts of the spiritual world, as given by Swedenborg, on the other, there is a marvellously strong resemblance. The inference of Prof. Bush is, that if Mesmerism be true, then Swedenborg is true.

With regard to the first point, involved in this inference,—the truth of the alleged fact of Mesmerism,—the time has hardly yet passed by when any man would peril his reputation as a sane man, who should say any thing upon the subject, and not join the general cry, of "delusion," "humbug," "jugglery," "mercenary collusion." The day of such unphilosophical clamor, however, is fast drawing to a close.—The cumulative proof of the principal facts of Mesmerism, if it have not already reached its culminating point, is rapidly assuming an aspect quite too grave, to be set aside by a *sneer*, or by the insinuated charge of *credulity* and *weakness*. Men who have examined facts most carefully, and reflected upon the subject most patiently, will not accept the pre-conceived notions, and *a priori* reasoning of men, who have either, not at all, or only to a partial extent, and with strongly prejudiced minds, investigated the matter, as fixing a limit to the laws of our being, and as checking the purposes of the Almighty Creator by a "hitherto and no further." If God has made it a part of our nature, to be endowed with a power, called the mesmeric influence; and if, by the exertion of this power, one person can put another, for a limited time, into an abnormal physical and psychical condition, what have we to say against it? Are men wiser than God?—The question is purely one of fact. And I may express the opinion, that, with those most competent to judge in the case, this is no longer an open question.

There is no one fact in Chemistry, or in Astronomy,—I say it without fear of contradiction, —more thoroughly authenticated, than that of the mesmeric sleep, and of the transfer of sensation and thought, while in that condition.—The denial of these facts involves difficulties and marvels, infinitely more perplexing, and more inexplicable, than the admission of them. Am I to believe, that the best men and women in society,—men and women in all stations in life, and of unsuspected integrity,—am I to believe that my most tried friends, my own family among them, and in the quiet of my own fireside, will repeatedly combine together to tell *downright lies*, for the mere sake of deceiving me! Am I also to believe, that my own eyes and ears will unite with them for the same purpose, and that the events of divine Providence will *happen*, in repeated and numberless instances, to lend them *their* support! All this I must believe,—I must reject the evidence of my senses, and the testimony of the most unexceptionable witnesses,—more unexceptionable certainly, than those who bear testimony against them, or else I must admit the mesmeric facts alluded to. And if I admit these, then I cannot reject any others, on the mere ground of their marvellousness. For when we have once passed beyond that which can be explained upon known principles, one fact is no more marvellous than another. *Prove to me*, that I have the power to put another person into a state, in which he has the direct inspection of my thoughts and feelings, and I am prepared to believe any thing, as a psychical fact, short of a palpable absurdity.

This is a point which Prof. Bush does not argue. He takes for granted the veritableness of the alleged mesmeric developments, and makes his appeal only to those who admit this. And though the whole force of his reasoning rests upon this assumption, I do not think he has erred in making it. For they, who can resist the evidence, which goes to prove the facts of Mesmerism, must, it seems to me, be in some such state of mind, as that of the Episcopal clergyman, who, in a debate with Robt. Hall, upon the claims of dissenters, could not see the word God, *through a guinea*. At any rate, it would avail nothing, to reason with them.

(1.) For one, therefore, I am willing to admit the truth of the mesmeric facts,—or, rather, I am compelled to admit it,—there is no *willingness* in the case. And, further, I see not how any one can deny the marvellous resemblance, which these facts bear to the facts of the spiritual world, as reported by the Swedish Seer. I see not, but that these premises must be admitted. Are we, then, shut up to the conclusion of the learned Author, viz: that Swedenborg is true, and that he was divinely commissioned to disclose to the world the facts and laws of our spiritual being and destiny!

It is but justice to say here, that Mr. Bush does not "place the main evidence of Swedenborg's truth on the basis of the discoveries made through Mesmerism." "The Church of the New Jerusalem," he says, "is not to be considered as compromised in any point of its faith, by what is in these pages given to the world." But still, though we may admit, that the New Church has other and more effective armor, for some other champion, if Mr. B. should be pinned to the wall, in attempting to do battle with the panoply of Mesmerism, the whole force of the effort, in the work before us, is to substantiate the above conclusion. Are we, then, shut up to this conclusion, if we admit, as I am free to do, the premises?

(2.) Even at the hazard of being thought obtuse, or wilfully blind, I must pause before accepting this conclusion. I cannot help thinking, that a somewhat vulnerable point, in the work before us, will be found in the attempt to show that the psychical state of Swedenborg was so *generically* different from the ordinary mesmeric sleep, as that the disclosures, which he made, cannot come under the category of mesmeric developments. He points out what he regards as the main facts in producing the mesmeric sleep, and then says, "the case of Swedenborg, in all these respects, was entirely the reverse." Now one of these "main facts," and what I regard as the chief of all, is the agency of one person, by means of manual and mental operations, in producing the mesmeric sleep, in another person. There is no one point, in which the case of Swedenborg differs so widely, I think, from ordinary cases, as in this. And yet one of the most remarkable cases, that I have ever heard of, is that of an individual, who has the power of self-mesmerization. Why, then, may not Swedenborg have been in a similar state,—higher, indeed, but still a self-mesmerized condition! Does he not himself say, that man may come into the angelic wisdom, "*by laying asleep the sensations of the body*, and by influx from above at the same time into the spiritual principles of his mind?" I must say, that Prof. B. does not appear to me to have made good his ground on this point; and this point is vital to the soundness of the conclusion, which, it is his chief aim to establish.

(3.) If the case of Swedenborg be only a higher phasis of the mesmeric state, then though his disclosures and the ordinary mesmeric developments may tend mutually to confirm each other, and though together they may teach us much valuable and highly important truth, still the supposition must be fatal to the idea, that Swedenborg was a divinely commissioned or authorized teacher of religion. I do not see any thing in his case upon this hypothesis more *special* or extra-natural, than in the case of Socrates or Confucius, or Plato, or Sir I. Newton, or Shakspeare. There is a striking and confessed analogy between him and persons who are mesmerized, and it evidently devolves upon those who claim something higher for him, to show that his psychical state was *generically* different from the mesmeric. Until this be done, I do not see how I can place implicit confidence in his teachings. He may teach much that is true,—he may have been spiritually intromitted into the spiritual world,—his disclosures may be far more trustworthy, than those of any other magnetized persons; and yet, according to his own philosophy, he may sometimes teach for truth, what only falsely appeared to him to be truth.—What he says of "phantasies," in the spiritual world, and of the delusive power, which evil spirits have over the mind, is sufficient of itself to make one very cautious about resting with implicit faith in the truth of his teachings. I know not how Prof. B. can meet this objection, except it be by an appeal to that marvel of all marvels, the case of A. J. Davis, of Poughkeepsie, N. Y.

Nearly one half of the book before us is taken up by an appendix, giving an account of this young man,—of Madam Hauffe, the Seeress of Prevorst,—of a Swedish document on Animal Magnetism, and of the trance of the Rev. Mr. Tennant. The greater part is occupied with the accounts of Madam Hauffe, and A. J. Davis.

If what is said of this latter person can be relied upon as fact, the whole matter, it must be confessed, presents an entirely new aspect. And nothing has appeared, as yet, to invalidate his statements. An article it is true, has appeared in the "N. Y. Observer," designed to throw discredit upon the alleged facts in his case. But we must regard this article as any thing but creditable either to the writer, or to the paper, in which it appears. Nothing, surely, would have been lost to the cause of truth,—nothing to the magnanimity of the writer, if this *critique in advance*, of the Lectures of young Davis, had been deferred till the work had been published. There is no disputing about matters of taste; and if we do not altogether mistake the initials, T. L., it may not be out of place to say, that in the notes of a work, called "Plato against the Atheists," there is, according to the opinions of some, "the same bombastic inflation, the same profusion of words to express the simplest ideas, the same tautologies, the same affectation of profundity in giving utterance to what after all, turns out to be either nonsense, or an identical proposition, or an unmeaning play upon synonymes," that are charged against the forth-coming Lectures of Mr. Davis. Such criticism is a remarkable example of "bombastic inflation."

Mr. Davis is a young man, about 20 years of age, who has been bred a shoe-maker, and has enjoyed only the common advantages of education. Of this young man when in the mesmeric state, Prof. Bush says, "I can most solemnly affirm, that I have heard him correctly quote the Hebrew language, and display a knowledge of Geology, which would have been astonishing in a person of his age, even if he had devoted years to the study. I can, moreover, testify that he has discussed, in his Lectures, with the most signal ability, the profoundest questions of Historical and Biblical Archæology, of Mythology, of the Origin and Affinities of Language, of the Progress of Civilization among the different nations of the globe."

T. L. takes exception to this statement on the ground, that Mr D. quoted only one word of Hebrew, one of Greek, and one of Latin. This is the veriest quibbling imaginable. If it could be shown, and T. L. has not shown this, that the use of these single words was the result of a previous knowledge of them, this would not invalidate the *well established* mesmeric phenomena. It must, of course, be difficult to prove that the use of such single words is a mesmeric fact, and the general impression, I apprehend, will be, that Davis acquired a knowledge of these words in his normal state. But if it could be shown that a single Hebrew or Greek word was employed in the mesmeric state, which was never known before, the use of one word would be as marvellous as the use of a thousand. This whole question, however, of the use of foreign words, is a question to be decided by its own testimony, and has nothing to do with other facts, equally marvellous, which T. L. knows or ought to know, are incontestibly established. And yet the tenor of T. L's remarks is suited, if not designed, to leave the impression, that the whole question of the truth of the mesmeric phenomena turns upon the point of the mesmeric knowledge of the words of a foreign language, I cannot but think that the whole *cretique* is as unphilosophical as it is ill-natured.

But the most marvellous thing in regard to young Davis is the relation, which his mesmeric *dicta* sustains to the disclosures of Swedenborg. The facts in his case are not only similar to the spiritual facts, reported by Swedenborg; but he has communicated to Prof. Bush a document, which he says was dictated to him from the spiritual world, and which is almost literally co-incident with several paragraphs from one of Swedenborg's philosophical works, which has never been reprinted in this country, and which, he says, he has never seen. This document, together with other facts, if they can be shown to be what they purport to be, *veritable facts*, cannot fail, it seems to me, to modify the public sentiment, in regard to the claims of the Swedish Seer.

It is objected to Mr. Bush's book, that it "seems demanding and imperative, addressed to overcome the understanding by the force of argument." The same reviewer says, "The New Church knows for its peculiar doctrine, that the inmost reception of spiritual truths is in the will, not in the understanding, that it comes of the spiritual state, not of logical conviction."

Now, with all due respect to such objections, I cannot but regard it, as the chief merit of Mr. Bush's book, that it does aim to convince the *understanding*. I do not believe, that the great mass of thinking and *reasoning* men can be prevailed upon to accept the doctrines of Swedenborg, until the truth of these doctrines is made apparent by evidence, which satisfies the *understanding*. This evidence, I admit, may not be enough to secure a spiritual apprehension and reception of the doctrines. My understanding may be satisfied, that Swedenborg was a supernaturally illuminated man, and yet there may not be in my mind any spiritual, any true reception of his teachings. But the question is, can I have any rational, any intelligent faith in his teachings, till my understanding be thus satisfied! And is not this state of the understanding produced by "logical conviction" alone? I confess, I have not much respect for a faith, which cannot abide the oft-times troublesome, but very safe test of dry, honest logic.

That there is, in the human mind, a power, which transcends the province of the understanding, I am free to concede. I believe in a *pure reason*, as the highest court of appeal for intuitive truths. But I am not so sure, that this tribunal would sustain the appeal of the doctrines of Swedenborg, without any regard to the decisions of the lower court of the understanding. "The inmost reception of spiritual truths" may be "in the will;" but not without any regard to "logical conviction." I must, therefore, regard the effort of Mr. Bush as a very defensible and legitimate one. If the claims of Swedenborg are ever very generally admitted, it will be in consequence of just such efforts as this. For one, I confess to a very decided loathing of that religion, which rests upon a dreamy and unsubstantial philosophy,—a philosophy, that abjures logic, and lazily takes, "*I feel so*," as the highest truths,—the most satisfactory demonstration.

These remarks, already too protracted, must be brought to a close. They probably will not satisfy either the warm friends, or the decided enemies of the New Church. But they are the honest thoughts of a mind sincerely desirous to know the truth, and willing to meet any issues which truth will legitimate. And I am constrained to acknowledge, that I have read the recent work of Prof. B. with pleasure and profit, notwithstanding the freedom, with which I have spoken of it.

N.

EVILS OF TRADE.

Under this heading we published last week an article furnished by a correspondent, which has called out the following reply from one, who, as his name imports, has had much experience, and who thoroughly understands the whole matter in its business relations. In a private note accompanying the communication, he makes a few remarks which put the subject in a perfectly clear light, and which ought to be impressed on the minds of all concerned. Perhaps there is a little disposition on the part of our venerable friend to throw the blame too much upon the underwriters. Both certainly are responsible, and so are the shipmasters. Is not the evil greatly increased by the fact, that while all the parties are so deeply interested, each is inclined to put the responsibility on the others, and thus neglect to make the proper inquiries himself from the mistaken idea that they have attended to it? In a matter involving the safety of so many lives, it is very important that the duties of each party should be distinctly understood, so that somebody may properly examine every ship that goes to sea. The suggestion of our correspondent that there should be different rates of insurance according to the condition of the ship, is certainly a reasonable one. And the objection to it, viz., the difficulty of ascertaining the different degrees of security in different ships, is a reason for the measure, since it will secure a more careful examination of every ship which applies for insurance.

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For the Register.

CONSCIENCE.

There are some persons so perverted by an unsound theology, or so incapable for want of brains, of measuring correctly objects presented to them that the greatest crimes and the slightest deviations from their code of morals or manners, appear to be placed on the same level in their minds. Is it not a duty in the organ of the liberal party, to avoid lending its aid to obliterating real distinctions between right and wrong in the manner too often preached by the rigidly righteous, who would place murder and merriment, dancing and devil-worship, sleigh riding and highway robbery, aiding in Unitarian Architecture and Guy Fawkes's gunpowder plot, in the same category of soul destroying sins?

In your last number it struck me, you exhibit some of this over tenderness of conscience in the first part of an article upon the evils of trade, and in the latter part of it, you fall into an error which is very common with professional men, viz., you *generalize* the exceptions into the rule. As to the first mistake, it is really ludicrous to see you gravely infer from the well known fact, that merchants do not perform the duties of the custom house officers by sitting in judgment over the *rights to labor* of the sailors who seek employment in their ships, that *our system of commerce is unsound*. The law requires that two thirds of the crew of an American ship shall be Americans, and the Custom House is bound to see that no ship is cleared, unless the law has been complied with. But it does not in any way make the ship owner the judge of a man's citizenship. It points out certain evidences of nationality, which its officers are bound to inspect, and if these are fraudulently offered it is the business of the Custom House to remedy the evil. To naturalize foreigners requires years in Massachusetts, but only a few weeks in New York—and the *progressives* are for having every man a citizen who lands on our shores. And so far as regards the right to labor and to receive the hard earnings of a sailor's labor, I, for one, think they are right.

It *may*, however, be good policy for the merchants to encourage Americans to become sailors by investigating very closely the evidence which each sailor brings of his being an American and rejecting all whom they *suspect* to be foreigners; but to make it a matter of conscience to do so—*out up John's*, even Richard *the* conscienscious.

As to rotten ships and old ships there is no doubt that some few merchants will risk the men's lives and cheat the underwriters by sending ships to sea, which they know to be utterly unseaworthy, and in which they would neither risk their own precious bodies (safe companions for a sea voyage as Shakspeare would make such men to be) nor their uninsured goods, and you cannot say too much about the wickedness of the practice. But you forget, or you are not aware that there is no standard by which to judge of a ship's soundness;—no age up to which a ship is safe and after which she is unsafe. On the contrary, a ship is more apt to rot within the first five years after she is built, than for twenty years after that period, if sound till then. There is no such thing as perfection of timber or workmanship.

If you will confine yourself to scourging those who send utterly rotten ships to sea, knowingly, and to impressing it on the much larger class, who, encouraged by the underwriters, send ships to sea without *knowing* them to be reasonably safe, that their *neglect to examine their ships* is a sin of omission which they are bound to correct, you will find the mercantile community ready to profit by your admonition. But when you are horror struck at the badness of the system, and the wickedness of the mercantile community, you do away with the effect of your censure upon the real culprits—the real betrayers of poor seamen to a "watery grave," by your confounding the abuses of the system with the system itself.

To sum up, there are a few ship owners, who were intended by nature for pirates or slave traders, but who from circumstances or a want of courage, are only wicked ship owners, who would sell their own souls or the lives of their sailors for the wages of Judas Iscariot. These you may try to reach, but can hardly hope to. But you should not confound them with the large class; who are lamentably careless in regard to the goodness of their ships, and who are open to conviction and reform. Men are avowedly careless in this country of their own lives and the lives of others; the more you can bring out in strong colors the heavy responsibility incurred by such carelessness the better. Put the truth in as strong light as you can, but do not weaken your cause by sweeping denunciation.

Most men bear with fortitude other people's misfortunes. Do all you can to prevent their being courageous in the way of risking other people's lives. But because you have seen a minister sending his family to church in a waggon built only to sell and warranted to break down within its first year, don't attack the ministry in general as indifferent to human life, nor charge the minister in particular who drives his twenty year old chaise, as almost a murderer.

Yours, SENEX.

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We subjoin a few additional remarks from a private note accompanying the above.

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Sailors are so improvident and reckless, and competition for the commanders' and even the Officers' berths in large ships, is so keen that the merchants ought to feel the responsibility of fathers for thoughtless children in regard to Sailors, and to look for themselves into the condition of their ships, instead of adopting the principle that a ship which the Capt. and officers who know all about her are ready to trust themselves in is good enough for the Sailors.

The first have some stimulant to induce them to run the risk which the others have not, and they generally do it with their eyes open which makes all the difference. If I meet with a wreck at sea in distress, there is nothing wicked in allowing part of my crew to go on board and try to take her into port. They know the risk they run and take it for the sake of the reward which they get for saving property so much endangered. But no such inducement is held out to poor Jack who ships in a decrepid craft; but on the contrary, he is usually worse fed, worse paid and worse treated in this old half equipped craft than in a good one. For this reason, the moment any accident happens which affords *an excuse* for abandoning his ship at sea he is ready to do so, and thus the underwriters reap the reward of their short-sightedness; for to my eye, the responsibility rests more with them than with the merchants. For the underwriters make no *appreciable* distinction in the premiums they charge between the best and very indifferent ships until they come to notoriously *bad* cases. They do not put their stamp upon the doubtful cases as they ought to. If I buy a ship, one element in judging of her soundness is the rate at which she is marked on the inspection Books of the underwriters, and they ought to feel the responsibility they incur to the sailors as well as the stockholders in not examining more carefully, or in not acting more independently on the results of their examinations. I don't say the whole blame is with them, but they should share it.

For the Register.

MR. EDITOR,—As you are engaged in the subject of sacred poetry, you may be able to say who is the real author of the following stanzas, which are found in several recent Orthodox collections. They are generally attributed to Montgomery, though in one instance Grant has credit for them. They sound very much like one of T. Moore's amatory lyrics, or Irish Melodies, as he calls them.

> "Jesus, I my cross have taken,
> All to leave, and follow thee;
> Naked, poor, despised, forsaken,
> Thou, from hence, my all shalt be;
> Perish every fond ambition,—
> All I've sought, or hoped, or known!
> Yet how rich is my condition,—
> God and heaven are still my own.
>
> Man may trouble and distress me,
> 'Twill but drive me to thy breast;
> Life with trials hard may press me,
> Heaven will bring me sweetest rest.
> Oh, 'tis not in grief to harm me,
> While thy love is left to me;
> Oh, 'twere not in joy to charm me,
> Were that joy unmixed with thee."

There are some variations in the readings of the above stanzas, as inserted in collections of hymns. Those persons who have access to the published poems of Montgomery and Moore may be able to decide what the true reading is, or whether Montgomery, Moore or Grant is the original author.

Q.

For the Register.

ANTICIPATION.

It is a trite remark that *anticipation of enjoyment* always exceeds the *reality*. But the remark, in its general application, is not more trite than true, and if more heed were given to it in the progress of life, we should experience fewer disappointments, and those we *did* experience would be less bitter. Man, however, is slow to learn wisdom. Precept alone will not impart it. Trial must come, hopes must be thwarted, and suffering endured before we learn to conform our expectations to the probable realities of life. It is for this reason that the young are so prone to build for themselves castles in the air. They have had no personal experience of the uncertainties and difficulties that lie between their fondly cherished hopes and the actual fulfilment of them. Their buoyant imaginations take a long leap at the outset. But when they have entered upon the course, they encounter obstructions where the way seemed smooth, and experience defeat where success seemed easy.

It is right for the young to aim high—to expect much. But while they do thus, they should take into account the toil and patience that will be demanded, and begin with the determination that difficulties shall not discourage their hearts, nor hinder their efforts. Here is the grand secret of success; and it is this which often makes such a difference in the end between two persons who started in the race under equally favorable circumstances. Both indulged in high anticipations. Both ardently desired the end. But *one*, when difficulty called for patience and renewed effort, despondingly fell back. At the bare prospect of hinderance, he suffered his ardor to cool and his efforts to relax. He wavered and then yielded to the temptations of indolence. But the *other* suffered no impediment to discourage him. At the prospect of difficulty he armed himself with new vigor. One victory made the next more easy. At every step of his progress he became more confident of success, and though his satisfaction in the object attained was less than he anticipated, yet he had other satisfactions, which in the beginning might not have been thought of. He enjoyed the superior happiness of having conquered difficulties and done his duty. This constituted an inward, paramount satisfaction—a satisfaction unaffected by the vicissitudes of time.

The young, then,—while they aim high and anticipate much,—should prepare themselves to meet hindrances and to bear disappointment. Not that they should be always looking on the dark shades of the picture, but that they should distinctly see them, examine them with care, and be prepared, by reflections and self-discipline, to resist their influence. Obstacles anticipated with a determination to remove them are already more than half overcome. If they would leave "Foot-prints on the sands of time," they must

> "be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing
> Learn to labor and to wait."

N. H.

For the Register.

WHAT IS PRAYER?

Prayer is the opening of the soul to God, by which man beseeches forgiveness of his Maker, implores a continuance of former blessings, and seeks to be renewed in Jesus. It naturally excites man to action, gives a stimulus to his understanding, and renders him fit for the duties of the day. If danger and death, any common or uncommon evil, befall him, that prayer which he

has uttered comes like a guardian angel over him, and drives back his foes. Prayer renders a man a most useful member of society, for he can be sought as an adviser, because he seeks his advice from God. In affliction he is called upon to calm the troubled spirit, because his spirit is calmed by the Father. But we must first have faith before we can pray, and that faith, let *Nature*, with all her beauty, strengthen and increase, that faith, let the world prove, and its formation and regularity illustrate.—Did Jesus ever pray? Let us turn over the pages of the New Testament, and satisfy ourselves. We read that he taught his followers to say a prayer, which, though short, comprehended all things which were requisite and necessary for their comfort; also of his retiring often to pray, of his spending whole nights in prayer, of praying forty nights in the wilderness, and fasting!! If then we call ourselves his disciples, should we not also follow his example? Then let us begin to day, nor end, until the body is purified, and the soul made perfect.

S. S.

For the Register.

IRISH PROTESTANT SOCIETY.

We are gratified to learn that the Society of Irish Protestants who have engaged the Rev. Mr. Fisher to preach to them, continues to prosper under his ministrations. We had the pleasure of attending upon his services on the afternoon of the last Sabbath at Chapman's Hall in School street—a new and central place to which the worshippers were obliged to remove from the inconveniences of the old Hall in Purchase street. The readers of the Register have already been informed of the gathering of this new Society, and a number of them have promptly contributed towards its support. Perhaps but a few of them however have had the pleasure of listening to the preaching of the eloquent Pastor. The object of this notice is to invite the attention of all the Liberal Christians of this city to an object of such vital importance to a large number of our intelligent and most worthy population, who have come among us from the old country, and who have now found in the Rev. Mr. Fisher an eloquent Teacher fresh from their own green hills, and the scenes of their childhood. The interest of the services last Sabbath was heightened by the presentation to Mr. Fisher by Col. Fessenden, for the use of the Society, of a splendid folio Bible which could not have cost less than forty dollars. Will not some liberal friend present the Society with a Communion Service? The Hymn book used at present by the Society is Belknap's Collection, so long since used in many of our Unitarian Churches. This accords with the doctrinal views of the Preacher, which are *Arian*. Besides this book, they also use Buchannan's metrical version of the Psalms of David, with the Scriptural Paraphrases.

For the Register.

The recently organized Unitarian Society in Cambridgeport now erecting a chaste, well proportioned, though unpretending Church edifice upon Lee Street, intend holding a Fair upon the 30th inst; the proceeds of which will be devoted to the furnishing of this House of Worship. Not being at present large in number, though earnest in purpose and ready to sacrifice for and labor in the promotion of this desirable object, they would doubtless be gratified with the co-operation of any friends who feel interested in their hopes and progress. The House is situated at some distance from any other Church and in a vicinity where new dwelling houses are constantly increasing, many of whose inmates will be greatly accommodated by the erection of this Church. Though the Society is so recently been organized, yet the increasing attendance and marked interest at the Hall where its services are held, have the need of its exertions and the practicability of its plans.

The Ladies connected with this movement would ask no aid for the building of some costly edifice, but simply desire the sympathy and *freely-bestowed* assistance of those who would wish to see a simple, plain, but convenient house erected, where those disposed, whether rich or poor, can meet from Sabbath to Sabbath and hear truths enforced which may make many wise unto salvation.

Those desirous of contributing any articles can send the same to R. F. F. Fuller, Esq., No. 3 State street, Boston, or to Mrs. H. W. Greene, Harvard street, Cambridgeport. The presence of all interested will be acceptable upon the occasion at the city Hall upon the day appointed. The Fair will continue through the afternoon and evening. CAMBRIDGE.

NEW PUBLICATIONS.

GUIDE TO PLYMOUTH, AND RECOLLECTIONS OF THE PILGRIMS. By William S. Russell.

We gladly welcome anything fitted to keep alive the memory of our Pilgrim ancestors. A noble race of men were never employed as the founders of an empire, and whatever relates to them, to their times and habits, touches a deep chord of feeling within us. The bare picture of the Allyn House, brings up before us a host of precious memories, and the engraving of the apple-tree, planted by Peregrine White, calls before us the infant settlement of the colony and many associations by which an orchard amid the wilderness of strange trees should have carried the thoughts of the early settlers back to their native country. We, therefore, rejoice to receive the new book, compiled evidently with great care and with a real taste for the work, and we hope that it may be very extensively circulated, and not merely read, but preserved for constant reference. Of course, it has not the fulness of Young's Chronicles of the Pilgrims, the most valuable book on the subject that we have read, but it is all, and more than all that it purports to be—it has the true antiquarian spirit making us interested in a rusty nail, if there should be a show of a possibility that it had any connection with the Pilgrims;—it points out minute locations and transactions, and reinvests the dead with life. The position of the writer as Librarian and Cabinet-keeper to the Pilgrim Society, must have been peculiarly favorable to his work. Among the instances of longevity we find mention made of "Elder Thomas Faunce, who died in 1745, aged 99 years, and of his daughter Patience Kempton, who died at New Bedford, in 1771, aged 105 years and six months." There is a Mrs. Kempton now living in New Bedford, we think, in her 98th year, whose husband was the grandson of this Patience Kempton. "When our grand-mother," she told us several years since, "was a hundred and three years and two (we think) months old, she rode out with us three miles in a chaise, and when we were ready to come back, she said she wouldn't ride any more in the ugly thing, and so she rode home on horse-back."

We would most heartily commend this book. In point of style it might perhaps be mended, and there are some slight traces of negligence. The list of "Additional Errata" at least in one instance (the reference to page 264) needs to be corrected. But it is to us a very interesting book, and cannot be studied without producing some good impression.

URANIA: A RHYMED LESSON. BY OLIVER KENDALL HOLMES.

This has, though not perhaps in their highest degree, the various merits of Dr. Holmes's poetry. It sparkles with wit; it snaps the lash of a good-natured, but discreet satire; it flows here and there in a stream of melting pathos; and more than once spreads itself out into a smooth expanse, reflecting, as it were, the stars and the liquid depths of heaven. Its transitions are sudden, and in going from page to page we have found it a little difficult to persuade ourselves that we had not come across a stray leaf, accidentally bound up where it did not belong. The associations which bind the parts together are too fine, perhaps we should say, too mercurial, to be detected at once by our slower perceptions. Or is it that the poet, like "sweet Puck," "that merry wanderer of the night," is playing tricks with us, surprising us with tears when we are expected to laugh, and then, while "telling the saddest tale" overwhelming us with laughter by some strange posture suddenly assumed?

The wit here we do not enjoy so much as in many of Dr. Holmes's little poems, nor is there anything of the lyrical vigor which endows some of his shortest pieces with a giant's strength; but there are serious passages, clear and beautiful, which we love to read over many times and carry with us in thoughts.

CHEMISTRY OF THE FOUR SEASONS. By Thomas Griffiths.

This is a Philadelphia republication of a valuable English work. It treats of "natural phenomena admitting of interpretation by chemical science, and illustrating passages of Scripture." We are not sure that we should attach much importance to the Biblical applications of chemistry here made, nor are we chemists enough to pronounce upon the scientific value of the book. We can only say that we have found it a little tedious but instructive; and we believe it may be a useful book to those who would understand the chemical processes going on around them through the works of nature during the different seasons of the year.

A SERMON for the two hundredth anniversary of the standing of the First Church in Newbury on its present site. By Rev. Leonard Withington.

We do not remember to have read anything of Mr. Withington's, which was not worth reading. This Sermon certainly is. It is fragmentary and incomplete, but marked by the freshness, candor and independence of the author's own mind. We hope to give extracts from it hereafter.

THE TEACHER'S NEW YEAR'S PRESENT, or Select Biography of the Young, By F. T. Gray.

We know of no more profitable kind of reading for the young than that which is contained in this book. Such Memoirs, when tolerably well prepared, are always interesting. Those here published, though not of equal merit, are all good, and we have no hesitation in commending the book as one of unusual excellence. No one, we are sure, can read such sketches as those of Edward C. Upham and Mary S. Andrews, without feeling a new desire to live a Christian life.

ILLUMINATED GEMS OF SACRED POETRY. Philadelphia, Lindsay & Blackiston.

This is the most beautiful book of the season that we have seen, and the selections correspond with the external appearance of the volume.

We have received and hope to notice next week Mr. Fosdick's Thanksgiving Sermon, on Temperance, and a Sermon on the Rights and Condition of Woman by Samuel J. May of Syracuse, N. Y.

Dr. Putnam has published a Thanksgiving Sermon, which is attracting a good deal of attention in the political papers.

BIBLE CHRISTIAN.

This is the title of a small, but useful Unitarian paper in Montreal. In speaking of the Christian Inquirer, the spirited and excellent paper lately begun in New York, it makes some very judicious remarks, which we beg our readers in this vicinity to bear in mind. We must have controversial articles for our distant subscribers, for our brethren who have no churches, whose views of Christian doctrine are constantly assailed, and who have seldom any other preaching than what reaches them through our columns. We fear that we have not attended sufficiently to this class of our readers.

"The moral atmosphere of the capital of New England," says the Bible Christian, "in its effect upon Unitarianism, is entirely different from that of almost any other place. In Boston, Unitarianism has many churches and a multitude of supporters. It is influential, and cannot be frowned upon, and jostled out of existence by popular orthodoxy. The position of the Unitarians of Boston prevents them from perceiving the constant necessity of "explaining, defending, and enforcing" the distinguishing doctrine of the Unitarian faith. Hence, in the Boston religious papers connected with our denomination, we have comparatively little doctrinal discussion. They have quite enough, we presume, for their own latitude, but certainly not enough for other latitudes. Montreal, for example, requires much more of it than is seen in the *Christian Register* or *Christian World*. To supply this defect, and to penetrate somewhat farther into the "waste and wilderness" of Canada, this unpretending sheet was set on foot some three years ago. New York city and state, require a bold and open discussion of the differences between liberal views of Christianity and the doctrines of popular orthodoxy. Every one who perceives the blighting influence which such orthodoxy has on the human mind, crushing the spirit of free inquiry by frightening the multitudes whom it cannot convince, will agree with us as to the necessity of bestirring ourselves to free society from its disastrous domination. This is not such a matter of indifference as some excellent persons seem to think it is. The evil we complain of is real, visible, undeniable. It is by no means necessary that theological controversy should be of the uncandid, ungenerous character that it too frequently exhibits. If candor and generosity must necessarily be immolated at its shrine, we should stand far from it. But it is not so. Error can be exposed without acrimony, and the truth can be spoken in love. This is the course which the *Christian Inquirer* proposes to take, and, without bating our good wishes for any existing journal of our denomination, we wish it all success."

INSTALLATION OF REV. C. C. SHACKFORD.

The installation of Rev. Charles C. Shackford as Pastor of the Second Congregational Society in this town, took place on Sunday morning last. The exercises were as follows.

After an appropriate Anthem by an excellent choir, HENRY A. BREED, Esq., the President of the Board of Trustees, addressed the society in the following words, viz:

"*My Christian Friends.*—In the exercise of the right of an Independent, Christian Society, we have chosen a Teacher and Pastor. The action of the society in this matter may be known from the record, which the Secretary will read."

The Secretary of the Society, here read the correspondence between the Trustees and the Rev. Mr. Shackford. Mr. Breed then proceeded as follows.

"And now, in the further exercise of our rights, we have met on this the first Sunday in December, to enter into a formal and public recognition of the relation which we have voluntarily assumed. In the full acknowledgement of our responsibility to each other and to God, let us stand up and pledge ourselves to the relation."

The audience then rose, and Mr. Breed, addressing the pastor elect, continued—

"*Our Brother:* We thus express our desire to have your counsel, your friendship, your prayers, and your love. We open to you our minds, our hearts, and our homes, and we beseech you to spare none of our sins, and to withhold from us no warning or rebuke. We desire to hear the everlasting truth. We want to know our duties to God and man. We desire to have declared to us the whole counsel of God, and to have made known to us his will as revealed in the Holy Scriptures. We would have you bound by no fetters of creed or denomination—and we would not have you consult our beliefs or opinions. We would form one family; and hope that, through the truth spoken in love, we may grow up into the full stature of men in Christ Jesus, and become as polished stones in the great Temple of Humanity, which is the true Tabernacle of the Lord. And so we welcome you among us, with hope, and trust, and joy."

Mr. Shackford replied as follows, viz:—

"I accept your invitation. I accept it in the same spirit in which it has been given, freely, lovingly, trustingly. I desire so to perform the duties of the office that your hope and trust may not be disappointed; and relying upon your encouragement, prayers, and continued co-operation, I devote myself to this work."

Mr. Shackford was then conducted into the pulpit, and the exercises proceeded in the following order. Chant by the Choir. Reading the Scriptures. Prayer. Hymn. Sermon. Prayer. Hymn. Benediction. The sermon by the Pastor was appropriate to the occasion—abounding in liberal and truly christian sentiment—and was listened to with great interest. We have not room for a more extended notice of it. [Lynn Pioneer.

ANTI SLAVERY BAZAAR AT FANEUIL HALL.

To be opened Dec. 22. A correspondent says, "I wish to give some idea, which might be gratifying to your readers, of the immense variety, and extraordinary beauty of the articles from abroad, sent to the Bazaar. The Carpenter family, the James's, the Armstrongs, and other well known Unitarians, have been most liberal in their contributions. The water color drawings in particular, sent by them and Lady Byron, are worthy of being visited simply as an exhibition, while the prices, from $2 to $20, are perhaps far too little for their beauty and merit." Among them are Scene on the Avon, Rydal Water, Harriet Martineau's Home, Ambleside, Lake Windermere, Kenilworth, &c., &c.

ERRATA. In the extract from Mr. Holland on "Providence" published last week on page second, the reader is requested to observe the following corrections. In the 2nd paragraph, for "If we will *not* see," read, "If we will *but* see." In the 3d paragraph, for "*prompted*" read "*promoted*." In the same, read, "the fear of triumphant *wickedness*," the substantive having been omitted. In the last paragraph but one, for "the wild *heap* of time," read, "the wild *harp* of time." And in the extract on page first, commencing at the bottom of the fourth column, omit the preposition "*up*" in the 5th line.

GERMAN CATHOLICS IN NEW YORK. Crowded out from our paper to day, is an article which we found in the N. Y. Commercial Advertiser, and which we shall print next week, giving an account of the renunciation by about 200 German Catholics of their connection with the Romish Church, and the adoption of a faith and worship essentially Protestant.

*** The Thursday Lecture was preached this week, by Rev. Mr. Newell of Cambridge, from Jeremiah xxxii. 18. "The Great, the Almighty God, the Lord of Hosts is His name."

Subject,—The meaning of the expression, the Lord of Hosts.

We are pleased to see that the Christian Watchman disclaims having had any disposition to introduce sectarian influences or prejudice into our political elections.

OBITUARIES.

MRS. MELINDA BUCKINGHAM.

Died in Cambridge, Mrs. Melinda Buckingham, wife of Joseph T. Buckingham, aged 62.

We have never known a more devoted wife and mother than Mrs. Buckingham. She had gone through many reverses, and more than once, had known how sharp a pang it is, to give up a son of unusual interest and promise, just as he was entering upon life with all its hopes before him. But she bore her trials with the meekness of a Christian mother, and went quietly on in her path, cheerfully performing her duties, and finding her comfort and her solace in them. She had suffered long and severely from sickness, but that is all over now, and her patient spirit, freed from its many cares, is enjoying the fulness of that rest, which many seek, but few shall find upon the earth.

HENRY CHAPMAN.

Since I wrote last, a painful breach has been made in the Anti-Slavery circle, by the death of the venerable Henry Chapman, the father of the late Henry G. Chapman. He was a rare instance of an aged man keeping pace with the vanguard of his age. His prime of life had been spent in the cares and toils of an uncommonly extensive and various business, and his industry and talent had crowned them with success. But neither the cares of this world, nor the deceitfulness of riches, could choke the good seed in his heart, from springing up into the harvest of a beneficent life. He was early and consistent in his testimony in the temperance cause. His ear was among the first that caught the distant wail of the slave, and his hand was one of the foremost that was stretched out to succor him. The fortitude with which he sustained bereavements of no common severity, was admirable. The calmness with which he went down to his own rest, was beautiful and full of consolation. His manners were marked by the gentleness and grace of the old school. They had, as William Penn says of those of George Fox, "a grace beyond the rules of breeding;" for they were the out-shadowings of a benevolent heart,—the reality, of which conventional good breeding is but the imitation. During a long life, they that knew him best had never seen his temper ruffled. Though encountering at least his share of the vicissitudes and calamities of life, he still lived and died in peace. He was one whom it was a privilege to know, and a blessing to remember.

D. Y.

[A. S. Standard.

MISCELLANEOUS ITEMS.

THE CAMBRIA—in 12 days 10 hours from Liverpool, arrived at this port Wednesday night. She brought no news of importance. We record her arrival to show what steam can do in a winter passage across the Atlantic.

AT THE MUNICIPAL ELECTION on Monday, Hon. Josiah Quincy, jr., was re-elected Mayor and the Whig candidates for Aldermen were chosen.

ACCIDENT. One of the walls of Rev. Dr. Cheever's new Church, in New York, fell on Friday afternoon, nearly killing one man and seriously injuring five or six others. The Church is unfinished.

This Church was designed by Mr. Upjohn, and has, we believe, tumbled in once before.

HEMMING SLAVERY IN. The following paragraph holds a prominent editorial place in a late number of the York, Pa., Gazette:

Runaways. In accordance with the rule adopted by us many years since, and rigidly adhered to, we respectfully decline publishing the advertisement of Mr. J. W. W. Gordon, of Baltimore."

Dr. Gordon has recently lost three active slavemen (brothers) and these, we suppose, are the ones referred to. Knowing the Doctor well, we feel authorized in inferring that he was a kind master; and yet we see that his slaves have nevertheless absconded. We name this to show how precarious this species of property is becoming in this state; and, if the people of Pennsylvania should generally prove as unwilling to aid in the arrest of fugitive slaves as this editor, slave property must, of necessity, continue to become more and more undesirable. Seeing this, shrewd men, even such of them as have no moral scruples as to the system, are disposed to avoid the risks of slavery. The consequence is the hemming in of the institution—the confining it, in the main, to legatees and hereditary descendants. Thus circumscribed, it must ultimately die out in this State, under the pressure of the very circumstances of its own existence.

A question here naturally presents itself. It is this: Would it not be better for all concerned—slaveholders as well as non-slaveholders, to join together in urging the need of some speedy step for the removal of a system so precarious and harrassing by some plan which would somewhat *equalize* the consequences of an event so inevitable as the end of slavery. The proverb declares that "the wise man foreseeth the evil and hideth himself." Who is ready to join us in a primary convention—in a petition to the legislature to refer the question to the people—any movement, so that it is a "movement" towards doing what a sense of justice to the oppressed first, and next the highest good of the oppressor, so loudly calls upon us to do?

Were such a movement to be made, we of course would have our favorite, because duty taught, views and plans to present; but of course we would have to submit to the will of the majority, should it differ from us. All we ask is that *something* be done; and we ask *this*, (whatever our enemies may have reported to the contrary,) because we believe it would be infallibly promotive of the highest good of our adopted State. [Baltimore Sat. Visiter.

LETTERS FROM ROME inform us that there has been forming for some time an opposition party, which seeks by every possible means to overthrow the government of the new Pope. This party, composed of all the men who lived, under the preceding administrations, upon the very abuses which Pius IX now wishes to reform, counts among its adherents some of the high clergy, and in the more elevated classes of Roman society, but it is forming secretly and dares not act openly. The police lately arrested a man who was clandestinely distributing copies of a pamphlet, entitled: "*History of Pius IX, the usurping Pope—the enemy of religion, head of Young Italy.*" As soon as he heard of this arrest, the sovereign pontiff caused the guilty person to be brought into his presence, and having interrogated him with mildness, he said to him, as your crime affects only me, I forgive you. The man, touched by such generosity, burst into tears, and throwing himself at the feet of the holy father, offered to tell him the names of the authors of the pamphlet. The Pope refused to listen to him. "Let their fault," said he, "be buried in silence, and may repentance penetrate into their heart." These facts, known to the whole city, produced every where a lively sensation.

THE POPE AND THE DANCER. Fanny Elssler has been at the Vatican. She was presented to the Pope by Colonel Pfyffer, of the Swiss Guard; and Pius Plandly said, that "talent in every department of human excellence was ever welcome to his dominions."

THIS IN BOSTON!! *Suicide and Poverty.* On Saturday morning, a man named John W. Hall, a baker by trade, who lives in Andover Court, was found by one of his daughters hanging to the bannisters, he having committed suicide during the night. It appears that Mr. Hall has for some time been out of business, and having a large family, (a wife and seven children,) he had been reduced to extreme poverty. This preyed upon his mind, and has finally led him to the commission of suicide. We learn from Mr. Pratt, the coroner, that when he arrived at the house he found that the family were in want of the common necessaries of life. They had no food nor even fire-wood, the bedsteads and other furniture of the house having been in use for that purpose for some time past, but even that was exhausted. Mr. Pratt, with some charitable neighbors took immediate measures to put the family in a comfortable condition. Mr. Hall was 47 years old, and has been a resident of Milton. Coroner Pratt held an inquest in the afternoon at 5 o'clock, and the Jury returned a verdict in accordance with the above facts.

A NEW CHARITY. Allusion was made by Dr. Hayward, in his address at the Medical School, on Wednesday last, to the fact that a gentleman of this city is making arrangements for the establishment of an infirmary, similar to one in successful operation in Paris, for the reception of infant children. At this hospital, or infirmary, mothers who are unable from poverty or the necessity of daily laboring for support, to take care of their children, can have them properly attended to and nursed. It is understood that the old medical school building in Mason street has been purchased by Dr. Lawrence, son of Amos Lawrence, and that it is now being fitted up for this purpose. [Courier.

TO SUBSCRIBERS.

The proprietor of the Register would repeat his request, to those subscribers who have recently had bills sent to them, to forward the amount, at their earliest possible convenience.

The money is needed for the essential operations of the establishment, and an early remittance will be a personal favor to the publisher, by relieving burdens which, from the long delay of many small but weekly increasing sums have grown to be very inconvenient.

Those at a distance, as well as those who pay sums not convenient to send by mail can pay the amount each to his respective postmaster, and forward to us his receipt. A proper form of receipt is given below.

POST OFFICE, (Town,) (State,)
(Month,) (Date,) 184 .

Received of (A. B.) —— dollars —— cents for his subscription to the Christian Register, payable to the Publisher by the Post Master of Boston, Mass., on presentation of this Receipt, duly endorsed.

$— C. D.,
n14 tf Post Master.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Dec 21st, at the Warren street Chapel, at 7 o'clock.

Question—How shall we retain our elder pupils under the influence of Sabbath School Instruction?

d19 T. GAFFIELD, Sec'y.

☞ HOWARD BENEVOLENT SOCIETY. On Sunday Evening, in the Old South Church, this Society will appeal for aid to alleviate the suffering of the Poor at this inclement season. Discourse by the Rev I. B. Waterbury, at 7½ o'clock; after which a collection will be taken up. M. GRANT, Pres. H. B. S.

ARTEMAS SIMONDS, Sec. d19

☞ The ladies of Rev Mr Allen's Society in Northborough, propose to have a Fair on Christmas Eve., Thursday, Dec. 24th, for repairing the interior of their Church, and they respectfully invite the attendance of their friends abroad to partake in the festivities of the occasion.

Any donations, or articles intended for the Fair will be gratefully received.

Northborough, Dec. 19, 1846.

☞ CHURCH OF THE SAVIOUR. There will be religious services at the Chapel of the Church of the Saviour in Bedford st., on Christmas Day, commencing at 11 o'clock.

☞ NOTICE. The Church worshipping in the Warren street Chapel will have appropriate religious services on Christmas day. d19

☞ The Ladies of the HOLLIS STREET SOCIETY will hold a FAIR on THURSDAY, the 24th inst, opening at 10 o'clock, A. M. in the Vestry of the Hollis street Meeting House, for the purpose of providing their Vestry with suitable furniture.

Tickets for this Fair may be procured at the following Bookstores—Mr B. H. Greene's, 124 Washington street, and Mr Wm P. Tewksbury's, 362 Washington street. Price 25 cents.

Admission may be had also without tickets by payment at the door. S. P. BECK, Sec'y.

Dec. 19, 1846.

MARRIAGES.

In this city, 9th inst, Rev William Wiswall to Miss Prudence Wells, both of Brighton.

In West Cambridge, 14th inst, by Rev Caleb Stetson of Medford, Mr John Burnham of Ellington, Ct., to Miss Delia Augusta, daughter of the late Rev David Damon, D. D. of West Cambridge, Mass.

Albion P. Chase, M. D. of South Abington, to Miss Ellen R, daughter of Eli A Yale, of C.

In Dorchester, 2d inst, by Rev Mr Hall, Mr George Everett to Miss Mary V., daughter of Mr Warren Glover.

In Portsmouth, N. H., by Rev Dr Peabody, Mr Geo. Winslow, (of the firm of I. Winslow & Sons, of Boston,) to Miss Eleanor Bellour, daughter of the late John Houston, Esq.

In Louisville Ky., 28th ult., by the Rev Mr Heywood, Capt H. M. Shreeve, of St Louis, to Miss Lydia R., youngest daughter of the late Capt John R. Rogers.

In Kingston, on Sunday evening, 22d ult., by Rev Mr Pope, Mr Ephraim Pratt to Miss Marcy C. Cushman, all of Kingston.

DEATHS.

In Roxbury, 9th inst., Mrs Susannah, widow of the late Ralph Smith, Esq., 90 years 7 months.

In Waltham, 8th inst., Mr George Pickering, aged 77, for 57 years an itinerant minister in the Methodist Episcopal Church.

In Danvers, on Wednesday, Capt Daniel King, aged 78, father of the Hon Daniel P. King.

In East Bridgwater, Mrs Relief Harnden, 79; Dea. Eleazer Whitman, 91.

In South Abington, Mrs Eunice Pool, 86.

In Providence, R. I., on Thursday morning, Samuel Larned, Esq., in the 55th year of his age.

In Augusta, 28th ult., Thomas G. Gage, 82. He owned and commanded a vessel, which was confiscated by the French prior to 1800, and was one of that class of claimants who had suffered for so many years the pangs of "hope deferred," in the expectation of indemnity from the tardy justice of his country.

In Tensaw, Alabama, 19th ult., of yellow fever, Capt Zephaniah A. Leonard, aged about 36 years, formerly of Taunton.

JUST PUBLISHED. THE PRE-ADAMITE EARTH, or Contributions to Theological Science, by JOHN HARRIS, D. D., author of "Great Teacher," "Great Commission," "Mammon," etc., etc.

CONTENTS.

The Great Reason, or why God is or must be His own end from everlasting to everlasting.
The Ultimate Purpose, or the Manifestation of the Divine all-sufficiency the last end of creation.
The Fundamental Relation, or the manifestation of the all-sufficiency mediatorial.
The Primary Obligation, or duty arising from the Mediatorial Relation.
The Supreme Right, or mediatorial authority and happiness commensurate with the discharge of Obligation.
Principles deducible from the preceding Lectures, or laws of the manifestation.

ORGANIC NATURE.

The first stage of the manifestation, Power.
The second stage of Divine manifestation, Power and Wisdom.

SENTIENT EXISTENCE.

The third stage of the Divine manifestation, Power, Wisdom and Goodness.

NOTES.—I. on Genesis i. 1—3. II. Illustrative of the Theory of successive Creations.

☞ This volume is the first of a series projected by the author, to appear at distant intervals, each volume complete in itself. The present will be found to contain much that is valuable and timely on the subject of organic nature, treated in the author's able and candid manner and with much scientific investigation.

RECENTLY PUBLISHED.

The Christian's Daily Treasury; a religious exercise for every day in the year. By Ebenezer Temple.
How to be a Lady. A book for girls, containing hints on the formation of character, by Harvey Newcomb.
How to be a Man. A book for boys, containing hints on the formation of character, by Harvey Newcomb.
Cyclopedia of English Literature; a History, critical and biographical, of British Authors, from the earliest to the present time; with upwards of three hundred illustrations, and fourteen hundred pages of double column royal octavo letter press. Edited by Robert Chambers, Edinburgh. To be issued in 16 numbers at 25 cents each.
The Missionary Enterprise, edited by Baron Stow, D. D.
Gammell's Life of Roger Williams.

GOULD, KENDALL & LINCOLN,
Publishers, 59 Washington street.
d19 3w

BEAUTIFUL ILLUSTRATED BOOKS. Bryant's Poetical Works, 20 fine engravings, 8vo;
The Diadem, 4to, for 1847, 10 engravings;
The Evergreen, for 1847, 10 engravings, 8vo;
The Floral Offering, by Miss Osgood, 4to, 10 colored plates;
Childe Harold's Pilgrimage, 8vo., 12 engravings;
Longfellow's Poetical Works, 10 steel plates, 8vo;
The Sermon on the Mount Elegantly Illuminated;
Moore's Lalla Rookh, 13 engravings, 8vo;
Lady of the Lake, 8vo., 10 engravings;
Poets and Poetry of Europe, edited by Longfellow 8vo;
Do do do of England; Plates, 8vo.
Do do do of America, Edited by Griswold, 8vo;
Southey's Poetical Works, royal 8vo, plates.
Moore's Poetical Works, do do do
Burns' Poetical Works, numerous plates, 8vo;
Wordsworth's Complete Works, royal 8vo, portrait;
Shakspeare's Works, various editions, illustrated;
Scenes in the Life of the Savior, 8vo;
Scenes in the Lives of the Apostles, 8vo;
Headley's Sacred Mountain's, beautifully bound, 8vo;
Lays for the Sabbath, The Boudoir Annual, 4to;
Drawing Room Scrap Book, edited by Lady Blessington, 4to;
Friendship's Offering and Forget Me Not;
Beautiful Editions of the Oxford Bible—with a large assortment of Miscellaneous and Juvenile books.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School street. d19

MY TEACHER'S NEW YEAR'S PRESENT. The subscriber would inform Clergymen, Sunday School Teachers and others, that on Monday, 21st inst. he will publish "My Teacher's New Year's Present, or Select Biography of the Young," Rev Frederick T. Gray. The price will not probably exceed $1,25 per doz.

Those desirous of supplying their Schools, are invited to send immediate notice to the subscriber. It will be neatly bound, with several handsome cuts.

P. S. Credit given if desired.

d19 BENJ. H. GREENE, 124 Washington st.

PRESENTS FOR CHRISTMAS AND NEW YEAR. A great variety of Annuals for 1847.—Also some of the standard Poets beautifully illustrated and in rich bindings.

Miniature editions of the Poets.
The works of Channings, Ware, Peabody and Dewey.
Selections from Fenelon, in plain and extra bindings.
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Gold pens; gold and silver Pencil Cases; pearl and porcelain Pen Holders; Paper Knives; Portfolios; portable Writing Desks; Work Boxes; Pocket Books, &c., &c. For sale on the most reasonable terms, at

d19 SIMPKINS'S, 94 Washington st.

A NEW VOLUME OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, edited by Rev Alvan Lamson and Rev Ezra Gannett, will commence with the number to be published on the first of January 1847, and a good opportunity is offered for new subscribers to commence.

Twelve extra pages will be given in each number of the Examiner for the coming year, without increase of price.

The Examiner will be published once in two months in numbers of *one hundred and fifty-six pages* each at four dollars per annum.

CROSBY & NICHOLS,
d19 118 Washington st.

MEMOIR OF ROBERT SWAIN. The subscribers will publish on the 20th of the present month, Memoir of Robert Swain, 1 vol 16mo, pp 260, one of the best gift books of the season.

JAMES MUNROE & CO., 134 Washington, opposite School st. d12

Nathaniel F. Williams,

(*Late Collector for the Port of Baltimore,*)

HAVING resumed his former business at his *Fire Proof Store, No 14 Bowly's Wharf*, respectfully tenders to his friends and the public his services as a

COMMISSION AGENT,

to sell or purchase all kinds of Merchandise. Every thing that industry and an intimate acquaintance with the growth and prosperity of Baltimore can accomplish may be confidently relied upon, to promote the views of those, confiding their interests to his care.

Baltimore December 5, 1846.

Reference to—

Hon. DANIEL WEBSTER, JOHN WILLIAMS, Esq. } Boston.
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d5 tf

Webster's Dictionary, Unabridged.

G. & C. MERRIAM, Springfield, Mass., have in progress, a new stereotype edition of "Webster's American Dictionary," to appear as early as practicable the coming season.

[From Burritt's Christian Citizen.]

"We would advise all who are about to purchase a complete vocabulary of our 'mother-tongue,' to wait and examine, before they purchase, this cheap, and beautiful and convenient edition of Dr Webster, the merit and superiority of which, over all others, they will perceive at the first glance."

[From the Concord (N. H.) Statesman.]

We have received from the publishers, Messrs. Merriam of Springfield, Mass., a 'Specimen of a new stereotype edition now in progress,' of Dr Webster's American Dictionary of the English Language." It is elegantly executed, and the whole work, which is to be like it, will, when finished, be one of the most beautiful books ever issued from the American press. The paper is fine, white and firm, and the type new. There are three columns on a page, surrounded by a double marginal line, which gives the page a particularly neat and finished appearance. The whole is to be comprised in one volume, crown quarto. Among the advantages of this over former editions, are the addition of several thousand words,—a thorough revision of the whole work by Prof. Goodrich of Yale College,—the insertion of the key to the pronunciation at the bottom of every page, (very convenient,)—tables of Greek and Latin proper names, Scripture do, and Geographical do, (the last is a great desideratum,) and a Memoir of Dr Webster.—The first edition of the Dictionary, in 2 vols. quarto, cost $20; the second, in 2 vols 8vo, cost $13,50. This, which is the original work *unabridged*, with the above-named improvements, is to cost only $6. Undoubtedly it will be by far the cheapest Dictionary of the English language ever published. Of its merits we need, of course, say nothing. It is now very generally received as the standard of our mother tongue. The publishers state it is now in progress, and will be published during the coming season.

☞ Specimens may be seen at the principal bookstores. tF2 n28

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NEW ENGLISH BOOKS. Christianity the Deliverance of the Soul and its Life, by Wm Mountford, M. A., 16mo.

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POETRY.

[For the Register.]

THE OMNIPRESENT.

I searched the woods and saw a fragrant flower
Of beauty delicate, exceeding fair;
I mused upon it in that lonely hour,
And then my spirit felt that God was there.

I walked the sea-side, and I found a shell,
Such as the waves upon their bosom bear;
I held it to my ear and heard full well,
It softly whisper that my God was there!

I walked 'mid fields of corn, saw bowing low
The golden ears, like good men bent in prayer;
Which seemed to murmur, waving to and fro,
God the Provider stood beside me there!

I walked the City, where no face I met
Whose light was wholly dimmed by sin or care;
I held no converse, by them passing, yet
My spirit felt the Father still was there!

ANNA.

BEREAVEMENT.

And blest are they, although the heart new-riven
By the stern stroke of suffering, unrelieved,
Turns to its wonted stay, and is bereaved,—
Yet blest are they below, to whom 'tis given,
The dearest pledge which they from Heaven received
Fresh in baptismal drops to yield to Heaven,
Ere soiled by thoughts of crime, or sin-deceived,
Or knowing evil. Thus to be forgiven,
And die, this is the best we know on earth;
It is not death to toil in failing breath
And go away; but in this world beneath,
To wander on from sin to sin, in death
Of all true peace, still travelling from our birth,
Farther from God and Heaven—this is death.

THE VAUDOIS TEACHER.

BY J. G. WHITTIER.

The manner in which the Waldenses and Heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets or articles of dress. Having entered the house of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these—inestimable jewels, which they would show, if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were converted. [See Reinerous Saccho's Book, A. D. 1258.

"Oh, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear;—
And those pearls are pure as thy own fair neck
With whose radiant light they vie:—
I have brought them with me a weary way;
Will my gentle lady buy?

And the lady smiled on the worn old man
Through the dark and clustering curls
Which veiled her brow, as she bent to view
His silks and glistening pearls;
And she placed their price in the old man's hand,
And lightly turned away;—
But she paused at the wanderer's earnest call,
"My gentle lady, stay!

"Oh, lady fair, I have yet a gem,
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be a spell to thee,
And a blessing on the way!"

The lady glanced at the mirroring steel
Where her form of grace was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearls between;
"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took;
"Here, lady fair, is the pearl of price—
May it prove as such to thee.
Nay—keep thy gold—I ask it not,
For the word of God is free!"

The hoary traveller went his way—
But the gift he left behind
Had its pure and perfect work
On that high born maiden's mind:
And she hath turned from the pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the grey old halls,
Where an evil faith had power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vales,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God.

MISCELLANEOUS.

[From Hunt's Merchants Magazine.]

EXTRACTS FROM AN ADDRESS DELIVERED BY GEN'L. H. A. S. DEARBORN, IN BOSTON.

"In England the pleasures and privileges and blessings of the country, seem properly understood and valued. No man there considers himself a freeman unless he has a right in the soil. Merchants, bankers, citizens, and men of every description, whose condition in life allows them to aspire after anything better, are looking forward always to retirement in the country—to the possession of a garden or a farm, and to the full enjoyment of rural pleasures. The taste of the nobility of England is eminently in that direction. There are none of them who, with all the means of luxury which the most enormous wealth can afford, even think of spending the year in London, or of remaining in the confinement, noise, and confusion of the city, a day longer than they are compelled to do by their parliamentary or other public duties.

"There is, in this respect, a marked difference between England and France. Formerly the nobility of France were scattered broadcast over the territory, and had their villas, their castles and chateaux, in all the provinces of the kingdom. But the monarchs, anxious to increase the splendor of their courts, and to concentrate around them all that was imposing and beautiful in fashion, luxury and wealth, collected the aristocracy in the capital. The natural consequence was, that the country was badly tilled, and agriculture made no advancement; while England was making rapid and extraordinary progress in the useful and beautiful arts of agriculture and horticulture; and now, in her cultivation, presents an example of all that is interesting in embellishment, and important in production.—We are the descendents of England; yet, on these subjects, we have reversed the order of taste and sentiment which there prevails.

"Happy would it be for us if our gentlemen of wealth and intelligence would copy the bright example of the affluent and exalted men of England. If, after having accumulated immense fortunes in cities, they would carry their riches and science into the country, and seek to reclaim, to improve, and render it more productive and beautiful, Massachusetts might be transformed into a garden, and rival the best cultivated regions on the globe.

"It is an inexplicable fact, that even men who have grown rich in any manner in the country, should rush into cities to spend their wealth; and it is equally as remarkable that those who have accumulated fortunes it the city, shudder at the idea of going into the country, where wealth might be safely appropriated to purposes of the highest utility, pleasure and refinement.

"There prevails in this rather too much ignorance, false sentiment, and unworty prejudice.—The city must, of course, be regarded as the proper seat of active business, in all the branches of commerce and navigation. But when a large portion of life has been spent in these harassing pursuits, and men have acquired the means of competence and independence in the country, why they should not seek to enjoy the refreshing exercise, the delightful recreations, and the privileged hours of retirement and reflection, which a rural residence affords, was a mystery which it was impossible to solve.

"It was not merely the ungovernable influence of a city life, upon health, comfort and enjoyment, but its pernicious moral influence was most deeply to be deplored. Many an uncorrupt young man from the country, impelled by a reckless passion for gain, has there early found the grave of his virtues. But too many instances might be pointed out, in which the acquisition of property has proved as great a curse as could have befallen them. The chances of success in trade are likewise much less numerous, and are more uncertain than men generally believe, or are willing to allow. After an extensive acquaintance with business men, and having long been an attentive observer of the course of events in the mercantile community, I am satisfied that *among one hundred merchants and traders, not more than three*, in this city, ever acquire independence. It was with great distrust that I came to this conclusion; but after consulting with an experienced merchant, he fully admitted its truth. Infinitely better, therefore, would it be for a vast portion of the young men who leave the country for the city, if they could be satisfied with a farmer's life. How preferable would it have been for many of those who have sought wealth and distinction in cities, if they had been satisfied with the comforts, innocent amusements, and soothing quietude of the country; and instead of the sad tale of their disasters, which must go back to the parental fire-side, the future traveller, as he passes the humble church-yard in which they had been laid at rest with their laborious ancestors, might truthfully repeat these emphatic words of England's gifted bard:—

'Some village Hampden, that, with dauntless breast
The little tyrant of his field withstood;
Some mute, inglorious Milton, here may rest;
Some Cromwell, guiltless of his country's blood.'"

The following confirmatory remarks of an intelligent gentleman from Boston, recently appeared in the 'Farmers' Library:'

"The statement made by General Dearborn, appeared to me so startling, so appalling, that I was induced to examine it with much care, and I regret to say I found it true. I then called upon a friend, a great antiquarian, a gentleman, always referred to in all matters relating to the city of Boston, and he told me that, in the year 1800, he took a memorandum of every person on Long Wharf, and that, in 1840, (which is as long as a merchant continues business,) only five in one hundred remained. They had all, in that time, either failed, or died destitute of property. I then went to a very intelligent director in the Union Bank (a very strong bank;) he told me that the bank commenced business in 1798; that there was then but one other bank in Boston, the Massachusetts Bank, and that the bank was so overrun with business, that the clerks and officers were obliged to work until twelve o'clock at night, and all Sundays; that they had occasion to look back, a year or two ago, and they found, that of the *one thousand* accounts which were opened with them in starting, only six remained; they had, in the forty years, either *failed or died destitute of property*. Houses whose paper had passed without a question, *had all gone down* in that time. Bankruptcy, said he, is like death, and almost as certain; they fall single and alone, and are thus forgotten: but there is no escape from it; and he is a fortunate man who fails young.

"Another friend told me that he had occasion to look through the probate office, a few years since, and he was surprised to find that over 90 per cent of all the estimates settled there, were *insolvent*. And within a few days, I have gone back to the incorporation of our banks in Boston. I have a list of the directors since they started. This is, however, a very unfair way of testing the rule, for bank directors are the most substantial men in the community. In the old bank, over one third had failed in forty years, and in the new bank, a much larger proportion.

"I am sorry to present to you so gloomy a picture, and I trust you will instill into your sons, as Gen. Dearborn recommends, a love of agriculture; for, in mercantile pursuits, they will fail to a dead certainty."

PROFESSOR MITCHEL'S FIFTH LECTURE.

The popular interest in Astronomy seems to increase with each succeeding lecture. Notwithstanding the inclemency of the weather, we should think there were at least one hundred more in attendance on Friday, than on any preceding evening.

The subject: Lord Rosse's telescope: its discoveries, and their influence on La Place's theory of the formation of the Universe, was discussed with Professor Mitchel's accustomed clearness and ability. He commenced by alluding to the rapid strides in Astronomical science which the past few years had witnessed. Within the last eighteen months, we had added to our solar system by discovery, two primary planets; one, a minute member of the interesting family of Asteroide; the other, a large planet, revolving in an orbit far beyond that of Uranus, and extending the limits of the system to four times its former dimensions. Great and wonderful as are these discoveries, they are eclipsed by the prouder achievement of the Astronomer, Maedler, in the recent discovery, as he supposes, of the great Central Sun, around which, the numberless suns and systems of worlds, belonging to our Siderial Universe, are performing their mighty revolutions. This last formed the topic of discussion on the last evening. He would now proceed to the examination of an entirely different subject. In the first place, then, we are led to inquire how these startling discoveries are going to effect long cherished and favorite theories; and more especially, do they insure stability and perpetuity to our own system? It would be recollected by many who were present, that in one of his lectures last winter, he stated it as the then prevailing opinion of Astronomers, that the system to which we belong, was destined, by the Creator, to endless duration. But this opinion was not founded on the hypothesis that there were any more worlds belonging to it; nor did it admit the existence of a Central Sun. These discoveries have placed this subject in a new light, and it can only be determined by future investigation.

Again, we are told that the wonderful revelations of Lord Rosse's Reflector are dissolving into thin air the idle dreams of speculative philosophy, and that the groans of expiring theories come echoing back to us from the belts of Orion.

Let us look into this matter. An ingenious theory, known as La Place's theory of the formation of the Universe, has for some years been gaining credence among men of science, and it is this, which, it is supposed, is about to be overthrown. Many have objected to this theory as atheistical in its tendency, as it would seem to limit the agency of the Deity in the work of creation. But the lecturer conceived that no danger need be apprehended from its adoption on this ground—all in the end will be constrained to admit the existence of a great First Cause. If, then, the Almighty saw fit to endue chaotic matter with certain gravitating powers and rotary motions, and then retired from the work, leaving the accomplishment of his beneficent designs in the formation of worlds, to the operation of laws which He himself had established, may we not as much admire His magnificence and power as displayed in this way, as if all were called at once into being by the breath of his word? For what are the laws of motion, what is the law of gravitation, but an expression of the Will of Omnipotence? If, therefore, the Will should cease, the laws must cease; and if the laws should cease, this beautiful Creation would at once return to its original chaos! In order to a better understanding of this matter, the lecturer would give a brief history of La Place's theory, and some of the reasons which had led to its adoption. The success which attended Sir W. Herschel's observation on the Fixed Stars, and particularly on the Milky Way, induced him to try the powers of his Great Reflector on those white, milky spots which he found recorded in the catalogue of Messier, and which had received the name of *nebulæ*. To his joy and surprise, he found that some of those cloudy, ill defined substances were resolved by the instrument into innumerable stars. This was not the case with all, however. In some instances, he found that, even with the highest powers he could bring to bear, there was no appearance of resolvability. Some of the most remote were resolved without difficulty, while others, apparently much nearer, like the nebula in Orion, were not resolvable by any power, and appeared to be nothing but misshapen masses of amorphous matter.—Again, in others, there appeared to be a bright nucleus, or centre, as if the nebula was in process of condensation. These various appearances led Herschel to this query: "If these nebulæ are resolvable into stars by instruments of a higher power, what must be their distance; and what proportion must the central body bear to the other stars composing the nebula! On the other hand, is it not more probable that the nebulæ are masses of amorphous matter, slightly condensed at the centre, and that while in this state, they commence a slow rotary motion—that this motion increases as the work of condensation goes on, until, by the operation of the centrifugal force, a ring of matter will be thrown off from the central mass; that is, in turn, will condense, and become a revolving planet to this central body; that then, another and another ring of matter will be successively thrown off, so as, in time, to effect the arrangement of siderial and planetary systems?"

Such, in brief, is the nebular hypothesis.—Our own solar system is found to harmonize perfectly with it; and it is by the adoption of this theory, that we can explain certain observable phenomena, that are inexplicable on any other hypothesis. We find, for instance, that the planets belonging to the solar system all revolve in orbits but slightly inclined to the plane of the Ecliptic—that all, too, revolve on axes, and in the same direction. Moreover, that these planets are many of them attended by satellites, which, in like manner, revolve on axes, and in the same direction. Lastly, we find that the planet Saturn encircled by a gorgeous zone or ring, the existence of which, is perfectly compatible with the truths of this theory, but looked at in any other light, it has been, and must forever remain, a splendid mystery. Now, are all these remarkable coincidences the results of accident, or of law! The chances of such an organization, we may safely say, are millions and millions to one against it. But, perhaps, the objector will say that it all results from the law of gravitation. This cannot be true. Let a body be set in motion in space, and gravitation will hold it firmly to its centre; but it never directs which way it shall move—whether to the right or to the left—in a circle or in an ellipse. The comets, like the planets, are governed by the laws of gravitation, but we find them pursuing the most erratic flights through the Heavens. Some of them enter the system from the zenith, pass round the sun, and fly off again in the same direction. Others appear to come up from the very abyss of space, and, after a brief visit, again plunge down. In short, it is found that of all the comets recorded as having visited our system, just as many have come from one direction as another; showing that these bodies are controlled in their movements by no law common to our system save that of gravitation.

The lecturer then proceeded to speak of Lord Rosse and his immense reflecting telescope. It was but seldom that we found men possessed, like Lord Rosse, of riches, honor, and station, who were willing to devote their lives and fortune to the cause of science. Lord Rosse has, perhaps, done more for instrumental astronomy than any man now living. The present is not the first great telescope that he has constructed. As early as 1840, he had completed one having a three feet speculum and twenty-six feet long. This was pronounced by Dr. Robinson the most powerful instrument that had ever been made.—This was hardly completed, before the constructor resolved on attempting another, with a speculum *six feet* in diameter, and *fifty feet* long!—Before speaking further of this instrument, and its wonderful performances, the lecturer would explain, briefly, the difference between the reflecting and the achromatic, or refracting telescope. In the refracting telescope, the light from the object passes through a lens made of glass, and the image formed at the focus of this lens, is then examined by means of a powerful magnifying glass. The reflecting telescope, on the other hand, is furnished with a highly polished metalic speculum, which reflects the light from the bottom, and the image is then magnified as before. For the examination of near objects, such as the sun and planets, when great accuracy is desired, the acromatic is found to be far superior to the reflecting telescope. In fact, Sir James South tells us, that one of the largest of these instruments actually broke down with a power of only three hundred. But for observations on the nebulæ and the fixed stars, no comparison can be instituted between the two instruments; the reflecting telescope being immeasurably before the acromatic.

Prof. M. then went on to give a detailed account of the construction of Lord Rosse's great reflector, from the casting of the great speculum, down to the completion and mounting of the instrument, which has but recently been accomplished. Unfortunately, we are without any satisfactory details of the performance of this instrument: but, from the vague accounts received, they have probably more than equalled the sanguine anticipations of its constructor. The first observations with it, appear to have been made by Lord Rosse, Sir James South, and Prof. Robinson. Sir James is enthusiastic in its praise. But has it resolved all the nebulæ, and thus overturned the theory of La Place? No! It is true, that the great nebula of Orion, which Herschel declared could never be resolved by any instrument, has yielded to its power and burst into stars. But there are others, again, which it cannot resolve. As Herschel found it impossible with his forty foot reflector to resolve all the nebulæ recorded in the catalogue of Messier, so has Lord Rosse found it with the catalogue of Herschel. Each has thrown into space a deeper sounding line than his predecessor, and all without finding bottom! In conclusion, we can only say, that "End there is none, to the wonderful Universe of God!"

The concluding lecture will be delivered on Tuesday evening. [Cin. Atlas.

FOR CHILDREN.

BENEVOLENT SAILOR BOY.

As a schooner was sailing near Montaug Point, Long Island, during the past year, she was suddenly struck by a heavy gust of wind, upset, and instantly sunk. A vessel near by, which had seen the calamity, sent its boat to save from sinking any that had not gone to the bottom. On coming near where the schooner went down, they saw a little boy, twelve years old, floating on some wood, and went to take him off. As they approached him, with a nobleness of soul not often manifested, he exclaimed,

"Never mind me, save the Captain, he has a wife and six children."

The kindhearted boy knew that the Captain's family loved him, and would need his support. Both, however, were saved.

Three days after the vessel was lost, the boy got into a car as it was passing between Boston and Fall River. As he was poor and ragged, some of the passengers who wore fine clothes, slightly shrunk from him. He took his seat quietly, and the sea captain who entered the car with him, told a minister what had happened In telling the touching story, the captain was much affected, and generously added,

"The boy has only the clothes you see sir, or he would not be so ragged. I care not much for myself, though I too, lost all, but the poor lad will have a hard time of it."

Several persons who heard the story, gave the poor orphan small sums of money, and advised him to tell others what he had gone through, who would no doubt, give him something. Many boys in his situation would have readily taken the advice, and told the story of their misfortunes in order to get help. But the poor boy only replied, "I am not a beggar, I don't wish to beg their money."

A fine benevolent looking person then arose, and plead the case of the boy in such a warm manner, the passengers gave ten dollars for him.

The man who obtained this sum for the poor unfortunate boy, had been a sailor, and sufferer himself, and therefore knew how to pity the distressed.

REPINING AND REPENTANCE.

"O dear, I wish I could go about a little, like other girls," said Emily Putnam, as in no very pleasant humor she took some sewing work into her hands, "mother is always wanting me to help her."

A few of Emily's school-mates had set out a few minutes before on an excursion in search of berries, and she felt much disappointed at not being allowed to accompany them. Instead of feeling thankful that she could assist a little the kind mother who had always been doing so much for her, she repined because she required her help upon a piece of needle work, which it was necessary to complete before the next morning.

Mrs. Putnam's health was very feeole. The fearful hectic had already made its appearance upon her cheek, and her strength was fast failing. Emily, however, did not know this. She had been so long accustomed to see her mother appear ill and weak, that she did not think so seriously about it as she would otherwise have done. She did not anticipate losing the kind parent, whose love had always made so much of her happiness. If she had, she would not have objected to lighten her labor by making a slight sacrifice.

Emily proceeded very slowly with her needle work. She was dissatisfied, and sullen, and unwilling to make an effort to go on rapidly and well. After she had been employed about an hour, her mother took it to examine, and found that much of what she had done must be taken out. This circumstance helped to increase Emily's discontent and trouble. She spoke impatiently and disrespectfully to her mother, and resumed her work more unwillingly than she had taken it at first. Mrs. Putnam was grieved, and said in a tone of mild reproach, "You may not always have your mother with you, Emily; and if she should be taken away, you will feel sorry that you did not try to help her with less reluctance." These words reached the heart of the before sullen girl. Tears started to her eyes, and she began to see her fault in its proper light. Her mother had been called from the room, just as she had spoken, and when after a few minutes she returned, she found her daughter truly penitent.

The remainder of the afternoon, the repentant girl worked willingly and industriously, and before it was time to light the lamps for the evening, the task was completed.

It was an afternoon in the middle of summer that the circumstances just related took place. And ere the autumn winds had given place to winter, the remains of Emily's mother were consigned to the lowly tomb.

Years have since passed away, but the scenes of that afternoon are indelibly impressed upon the memory of the bereaved daughter. [Ch. Watchman.

BLACK-EYED JOE.

Two or three years ago, I went into a town in the State of New Hampshire, to give a Temperance lecture. There were many persons in the village who drank intoxicating liquors. But many came to hear me, and I noticed, just as I commenced speaking, a little bright-eyed boy, just about your age who came into the hall and sat down near the door. He listened very attentively; and when I spoke of the cruel treatment of wives and children from intemperate men, I saw him more than once take his handkerchief and wipe away the tears. I told them the pledge would prevent all this and make men kind and pleasant; and I told the children to sign it if they would prosper and be happy in the world.—This little fellow was almost the first to put his name down; and when I asked who he was, they told me he was called *Black-eyed Joe*, and that his father was one of the worst drunkards in town.

It was his custom every morning to mingle rum and sugar with water, and pass it round to every one of the children, who took a little as well as their father and mother. He would drink again at eleven o'clock, at noon-time, at four o'clock, and at supper, so that when evening came he would always be intoxicated, cruel and revengeful, sometimes he would beat his wife, and sometimes his children, or shut them out of doors in cold storms. It was this that made Joseph weep, when I told of cruelty to children, and it was this that induced him to sign the pledge.

He went home from the meeting and determined to keep his resolution. The next morning, as usual the father took out the brown jug, mixed the pitcher of poison, and handed it to Joseph first. He shook his head, and declined taking it.

"Drink, Joe!" said his father.

"I do not wish any again, sir," replied Joseph.

His father looked at him for a moment, and then said roughly:

"Did you go to that Temperance meeting, Joe?"

"Yes, sir," he replied.

"Did you sign the pledge!"

"Yes, sir!"

"What did you do that for, Joe!"

"Because, father," said Joseph, hesitatingly, "if ever I am a man, I do not want to be as you are."

His father blushed, turned pale, stood confused a moment, and then opened the door and dashed both jug and pitcher to pieces, saying:

"You shall have a father that you won't be ashamed to be like."

From that hour he has never taken anything that can intoxicate; and is happy himself, and renders his family happy besides; and I will venture to say that Joseph will have an answer ready for any one who asks him, "what good it will do to sign the pledge?"

"Uncle Edward, you may put my name down," said Henry, "and I thank you for telling me that story."

So saying he put on his skates, and went upon the ice, with a swift motion, to tell the story of Black-eyed Joe to his companions. [Cold Water Army.

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THE MOST
AGREEABLE, EASY, PLEASANT
AND NATURAL STYLE OF SETTING
TEETH.
DR. MORTON,
(*Late Wells & Morton,*) *No.* 19 *Tremont Row, Boston.*

WOULD take this method to inform his patients and the public generally, that he continues to insert Teeth upon his new plan, but that he has recently made great and valuable improvements which he confidently believes, give him in the insertion of Teeth, equal, if not greater facilities and advantages, than can be found at any other establishment.

The well known character of the operations performed at his office, for several years past, renders it unnecessary for him to mention the peculiar advantages of his system of practice, to any who may have made themselves familiar with it. But as so many strangers are constantly locating in Boston and the vicinity, he deems it proper, to brie fly state, what, in his opinion, renders his course of practice the most desirable of any with which he is acquainted.

1st, Teeth inserted upon the new principle, are inserted with sufficient firmness to perform the office of mastication, and do not move in the mouth, as is the case with teeth inserted after the old methods.

2nd, They cannot lacerate the jaws and produce inflammation and swollen face.

3d, The taste is not destroyed by plates, improperly constructed, which cover the roof the mouth.

4th, Nothing enters into the composition of the teeth but mineral, and they are set alone upon gold plates.

5th, The teeth being carved in blocks, and so fastened upon the plates, no mucous food, or other matter can lodge around them, and produce a state of the mouth too well known and too disagreeable to be mentioned.

6th, Their style of finish and beauty cannot be surpassed. Possessing all that is required to secure the above mentioned advantages of his course of practice, Dr. Morton feels confident, in asserting, that no mouth can come under his treatment, in which he cannot insert a set of teeth, that can be worn with pleasure and comfort.

[From the Transcript.]

Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform in an elegant manner, any operation that may come under the cognizance of a Dentist.

[From the Boston Medical and Surgical Journal.]

Improved Dentistry.—Dr. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his!

[From the Recorder.]

Our minds were directed, a short time since, to a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation, and which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr Morton.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr Morton, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever in mastication nor is her speech affected in the slightest degree.

[From the Evening Gazette.]

Dr. Morton has made a great improvement in mechanical dentistry. We have seen a whole upper set of Teeth, and we consider the style and finish to be a little superior to any we ever saw. They are inserted by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

Dentistry. We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle, and sustained in their place by atmospheric pressure, so firmly that several pounds may be raised by them without removing the plate, which is made, as well as the solder, of the best of gold.—In this way many persons have been enabled to wear teeth with comfort who had given up all hope of any assistance of this kind.

Dr. Morton has studied the Dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual developements, and decay of the teeth, which we have ever seen, imported from Paris, expressly for use.

It is highly gratifying to witness these triumphs of an art so intimately connected with health and comfort. Dr. Morton has extensive facilities for the preparation and insertion of whole sets of teeth. [Christian Watchman.

[From the Boston Post.]

Dr. Morton has been particularly successful in contriving gold pates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very doubtful nature.

Having witnessed the operation of uniting gold plates as practised by Wells & Morton, I do hereby testify, that the gold used in the place of solder, for uniting the plates is *twenty carats fine*. And when the plates are united in this manner the whole presents the same appearance as if never separated.

Charles T. Jackson, M. D.
Boston, Oct. 28, 1843. No. 27, Somerset street.

☞ See Dr. Morton's advertisement. Having experienced the benefit of his skill in our family, we can cordially recommend him. [Sherbrooke (Can.) Gazette.

The publisher of this paper had an opportunity in witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of. [Christian Register.

Difficult Operation.—Dr. Morton has recently performed a difficult operation upon a young lady very successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly. [Transcript.

We lately had an opportunity of examining two beautiful whole setts of artificial teeth, which were set on gold plate of great purity, and soldered with gold of the same degree of fineness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done to order for a gentleman and his lady, who came here from Cuba, to avail themselves of the skill of Messrs. Wells & Morton. [Atlas.

We are happy to notice a whole sett of Teeth inserted by Dr. Morton, the upper plate had a 4 lb weight attached to it, and raised from the floor, the plate remaining firm in its place. [Post.

Next What?—Animal magnetism, with all its boasted advantages of rendering people insensible to pain, appears likely to be superceded by a discovery of Dr. Morton, of Boston. The patient becomes immediately unconscious and insensible to pain, thus giving an opportunity for the most difficult and otherwise painful surgical operations without inconvenience. [Scientific American, New York.

An ulcerated tooth was extracted from the mouth of an individual without giving him the slightest pain. He was put into a kind of sleep, by inhaling a portion of this preparation, the effect of which lasted about three quarters of a minute, just long enough to extract the tooth. This discovery is destined to make a great revolution in the arts of surgery and surgical deatistry. [Transcript.

Surgical Operation.—On Saturday, Dr. Hayward, removed a very large tumor from the arms of a lady, who declared, after she awoke from the effect of Dr. Morton's preparation, that she had not the least consciousness of having suffered pain, the whole ten minutes being passed away in a dream, the particulars of which she related when she arose from the operator's chair. Dr. Morton who is a dentist, has administered the same preparation to persons, previous to extracting a tooth and they wake up with astonishment at finding the tooth gone. [Christian Watchman.

The patient sitting in a chair, with every thing made ready by Dr. Warren, who extracted the tumor, inhaled the preparation for a very brief space of time, when he fell into a quiet slumber, and the surgeon proceeded to extract thetumor. The patient did not manifest the slightest symptoms of suffering, and no muscular action whatever. He appeared to be totally insensible of what was going on, till very near the close of the operation, which was quite protracted, when he drew a long sigh. [Daily Journal.

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CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

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[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

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BATES' PATENT
Sliding Top Chamber Shower Bath

THE subscriber respectfully informs the public that he continues to manufacture and has on band a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. John C. Warren.
Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. Geo. Hayward.
Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]
Boston, March 1, 1845.

The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.

The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.
J. W. F. Lane, M. D.

[From the Hon Harrison Gray Otis, Boston.]

Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.

I am respectfully yours, &c.
H. G. Otis.

[From H. G. O. Colby, Judge C